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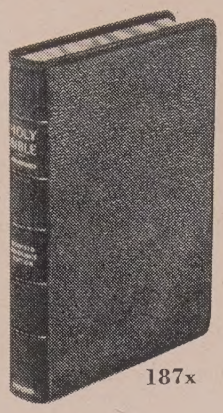

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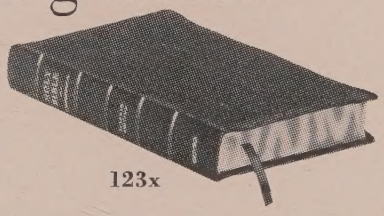

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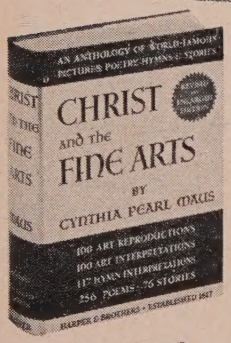

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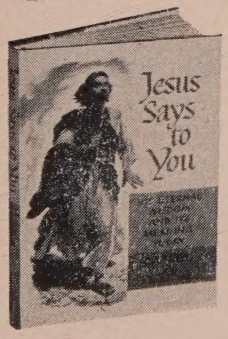

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capital commentary

don gill REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

The Chief of Chaplains, U. S. Air Force, recently reversed a regulation which had required the use of the "unified curriculum" in Protestant Sunday Schools on Air Force Bases. The "unified curriculum" is published under a joint board representing the various armed services. The board consults with Protestant denominational officials, and selects portions from materials published by the larger denominations.

Numerous chaplains have objected to the requirement to use the "unified curriculum," many of them on the ground that the lesson guides give little basis for an evangelical approach to the lesson. Only the Air Force had a regulation actually requiring the use of the materials. But chaplains in other branches report that various pressures, other than written regulations, are used to promote the use of the "unified curriculum."

The action taken by the Air Force Chief of Chaplains followed a general discussion of the issue during a top level Air Force chaplains conference in Washington. Discussion on the subject was precipitated by the introduction of a letter to the NAE Chaplains Commission, objecting to the obligatory use of the unified curriculum. A vote following discussion indicated that denominational representatives present at the meeting were unanimously in favor of changing the regulation, so as not to require the use of any particular Sunday School materials.

Officials of the major airlines are considering the possibility of discontinuing the service of alcohol. The major purpose, in this case, is to reduce operational costs. Airlines have suffered financial strain in recent months, and this would be one means of lightening the load. There are also indications that many airline officials are beginning to fear alcohol as hazard to air travel. The Federal Aviation Agency has already taken severe actions against certain persons who have broken FAA regulations on alcohol service aloft. Airline officials are becoming wary on the subject.

The Federal Communications Commission is considering a rule change which would require radio and television stations to differentiate between free and paid religious broadcasts in their program logs. Objections were raised in some quarters because this would "open the way for the FCC to discriminate against paid religious broadcasts." However, it is pointed out that it could also work conversely. The information would indicate which stations, and which metropolitan areas, refuse to sell time to religious groups.

The stations which refuse to sell air time to religion, usually do so on the ground that if they were to sell time to any one group they would have to sell to all groups, including "religious quacks." To avoid this they refuse any sale of time to religion. But they must discriminate between the responsible broadcasters and the "quacks" in other fields, and why not religion? The blanket refusal to allow paid religious broadcasts amounts to a serious impingement on freedom of speech and freedom of religion.

The solemn news of the incurable illness of Speaker Sam Rayburn, touched off speculation in Washington as to his successor. Naturally in line for the Speaker's chair would be Rep. John McCormack of Massachusetts, who has used his position in Congress to promote Roman Catholic policies. If he succeeded in getting the position it would mean that the Senate, the House of Representatives and the White House would all be headed by members of the Roman Catholic church. For this reason many observers in Washington believe that Mr. McCormack's religious affiliation, plus his repeated promotion of Roman Catholic policies in Congress, are against his chances of getting the Speaker's chair.

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6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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the editor at random

I DON'T KNOW how you felt about Dag Hammarskjold, but news of his death left me with an empty feeling. I didn't always agree with him, but I admired him. I felt that his ill-fated mission to Congo's Katanga province was also ill-advised, but I took my hat off to a man who would leave no stone unturned to try to bring some order out of the Communist-created world chaos.

And I wanted to stand up and cheer when—cool and unruffled—the little fellow told Russia's No. One Boss Man where to go peddle his apples. The very least thing that can be said about him is that he was absolutely dedicated to an ideal.

What happens now in the UN is anybody's guess. But that stormy days are ahead is certain. The Lutheran choir which sang at Hammarskjold's funeral in his hometown of Uppsala, Sweden, may not have known how prophetic it was when it chose the hymn, *Work, for the Night Is Coming.*

WOULD YOU BE interested in some documented evidence that the Apostle Peter is not buried at Rome, but that his remains have been found in Jerusalem? You can find it—pictures and all—in a book published recently. The author, F. Paul Peterson, says that St. Peter's remains have been found on the site of a Franciscan monastery on the Mount of Olives and that they were contained in a bonebox, on the outside of which was clearly and beautifully written in Aramaic, "Simon Bar Jona."

The Franciscans printed a book about it in 1958 in Jerusalem, Mr. Peterson says, but it was written in Italian and the story was purposely hidden. He asked a Franciscan monk in Jerusalem, "Do you folks really believe that those are the bones of St. Peter?" The monk replied, "Yes, we do. We have no choice in the matter. The clear evidence is there."

If you'd like the full information, send $1.00 to Mr. Peterson at P. O. Box 568, McKeesport, Pa., and ask for his book, *Peter's Tomb in Israel.*

DON'T LOOK for any great moral lessons in this item. It has none. But I read the other day that a cosmetic firm decided to expand its business to include the manufacture of high grade soaps and perfume: It offered a prize to the employee who would come up with the most dynamic slogan featuring both their new products. The officials were unanimous in their agreement on the slogan with the greatest punch but they decided, somewhat reluctantly, not to award the prize to its author. His slogan was: "If you don't use our soap, for heaven's sake use our perfume!"

HAVE YOU sent your gift to help us send *Action* to some missionary.

THE LIFE-OR-DEATH STRUGGL

THE CHURCH preaches the gospel, to be sure. This is her primary task, but she also teaches God's law. In this capacity she finds herself today, for good or ill, on the very frontier of a gigantic conflict involving the foundations of morality itself. Never before in her history has the church been beset with more ruthless enemies. Nothing less is at stake than the very possibility of any kind of church life in its organizational and institutional aspects.

Tiberius of old may have been a mad monster in his day. And Nero's declining years may have dripped with the blood of many victims. But in comparison with the full-bodied perversions and atrocities in modern communism their tyrannies look rather anemic. No matter how oppressive those ancient Caesars set out to be, men could still live with their own thoughts and submerge themselves in any one of numerous activities that did not directly touch the life of the state.

Modern totalitarianism, however, does not tolerate as much as the opportunity for any kind of deviation. It has the means of mass communication and the psychological devices for manipulating men's minds that make total control possible. Under the tyrannies of our day each individual is surrounded at all times by the naked authority of that kind of political pattern which is determined to reshape *thought-life itself!* The pattern works according to the values set forth in the sacred scriptures of Marxism: the works of Engels, Marx, Lenin, and Stalin.

We want to remind ourselves that close to one billion people of our day find themselves trapped by a system of government that refuses to recognize the independence of religion, culture, education and the family. These unhappy nations are structured on the theory that only full control will produce a new type of human being, one who will conform totally to principles designed to reduce him to being "the quotient of one billion divided by one billion," to use a phrase from Arthur Koestler.

The fiercest battle in this worldwide struggle is being waged over the concept of freedom. There is, on the one hand, that view of liberty which practically equates it with compulsion. "Freedom is my right to do what I *must* do," boasts the Communist. And how does he know what he is required to do?

It is the function of the leaders of his Party to determine the nature of a particular historical situation and, on the basis of their conclusions, to prescribe the kind of conduct that conforms to the needs of the moment. The commune is both the instrument and the symbol of this particular way of life, where men turn into digits and robots and their leaders become "social engineers."

More than ten years ago a special committee of the United Nations, under the chairmanship of Mrs. Eleanor Roosevelt, presented to that international body a document known as *A Declaration of Human Rights.* The whole argument of this "declaration" rests on the conviction that men are endowed with conscience and reason. This elementary moral proposition ran into most violent opposition from the Soviet bloc of nations.

In resisting the implications of such a principle, these Communist representatives were only staying consistent with a point of view expressed by Lenin himself. In 1920, for example, he remarked to a Moscow meeting of the Young Communist League, "We say that our morality is wholly subordinated to the interests of the class struggle of the proletariat. . . . That is why we say that a morality taken from outside of human society does not exist for us; it is a fraud. *We deduce our morality from the fact and the needs of the class struggle.*" (Italics our own.)

It is precisely this denial of the Moral Law as an item of revelation which makes totalitarian dictatorships possible. If there are no moral principles that come to men from outside their own history, there is no appeal to a higher law in the name of either justice or freedom. Then the universe is a closed system, and governments can grant and withdraw basic human rights at will. Liberty can only turn into compulsion. The organized efficiency of an anthill society becomes life's greatest good.

What this does to the individual as a person has never been more eloquently set forth than in Dostoevski's *The House of the Dead.* This book is a description of life in Siberia in the days of the Czar. Dostoevski himself had been sentenced to this desolate area because he had been implicated in a plot against the Czar's life. There, in this remote province, he observed how people disintegrated when they had no choices to make. They ate what was set before them. They felled the trees that had been selected by others. They went to bed and got up as ordered. They soon "died" as persons, even though, in some instances, they lived on physically and continued to go through each day's routine. Their opportunity for making significant choices was gone.

Since men were created to be persons, the free societies of the world work with a concept of freedom that looks on liberty as the opportunity to do what one *ought* to be doing. This conviction is meaningful, of course, only where it is assumed that there is a set of moral principles which transcends individuals and societies. This belief, in

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Dr. Scharlemann is a member of the faculty at Concordia Seminary, St. Louis, Mo. This article is reprinted by permission from "This Day" magazine.

As she teaches her members God's law, the church necessarily becomes involved in the violent ideological conflict of these times

ON THE MORAL FRONTIER

by Martin H. Scharlemann

turn, comes from an awareness of God as Creator and of men as His creatures.

It is this area of personal choice, on the basis of moral principle, that a free society is determined to preserve. The "market place" therefore, remains its chief instrument. This term, left over to us from simpler days, symbolizes the various means and occasions citizens have to express and exchange ideas, including newspapers, the radio, television, meetings and assemblies of every conceivable kind. Here people are not only permitted but even encouraged to "sound off" in the interest of creating public opinion. This sounding gives direction to government and limits its authority. The political structure of freedom insists that the community remain above the state in the matter of unhampered discussion of all issues.

But in a totalitarian society the individual is at all times fenced in by the absolute authority of government. Any organization he belongs to must contribute directly to the aims of the state. By way of contrast, a free way of life consists of encouraging the citizen to belong to various associations for the purpose of developing his own abilities and inclinations.

Under conditions of freedom, therefore, each person as such enjoys certain "unalienable" rights. Furthermore, the family to which he belongs is protected against arbitrary encroachment even on the part of police. Again, every citizen enjoys the right of belonging to various groups and organizations, each with its own purposes and goals. The only control that government normally exercises over such associations is spelled out in articles of incorporation. By encouraging these opportunities for life in communities, as distinct from government units and agencies, a free society provides the elbow room necessary for personal choice. And this serves as a deterrent to tyranny.

Now, it is in the various communities of America that the church is at work. Before the law she is one of the numerous associations that help to make our nation a community of communities. Her chief responsibility, of course, is to sound out the good news of the kingdom of God. But she also instructs her members in the specific content of that Higher Law to which freedom looks as a kind of Archimedean point outside of history, a point which makes it possible to direct and judge life among men in the light of moral principle.

As she teaches her members God's law, the church necessarily becomes involved in the violent ideological conflict of our day. To the degree that she fails to inculcate moral principles, she becomes a liability. Her failure or her negligence only contributes toward the growth of that secular notion of freedom which insists on doing what each one pleases.

St. Augustine once remarked that the man of this world boasts, "I am free; so I shall do as I please." The Christian, however, observes, "I love God; and so I do as I please." True freedom is never license. *It is always limited to respect for moral principle.* Yet how shall men know what God's Law is unless they are taught? To be sure, they may have that vague awareness of right and wrong which is sometimes called "natural law" and at other times the "law of creation." But how shall they come upon its specifics unless they are shown?

Large segments of our civilization have never been introduced to God's law. Thereby these segments of the populace stand completely unarmed in a conflict over the meaning of our existence as free citizens. One sensitive soul has described our desperate plight as follows:

O my country,
It is Nothing that we must fear, the thought of Nothing,
The sound of Nothing in our hearts like the hideous scream
Of fire engines in the streets at midnight.
The belief of Nothing.

This kind of "Nothingness" is encouraged wherever and whenever individual churches become absorbed in matters that really do not matter.

There is a very eloquent passage on this point in a famous war novel of some fifteen years ago. It presents a stranded American pilot musing to himself about the fact that airmen were popularly portrayed as praying a great deal. He himself had never prayed, though. Not that he hadn't wanted to himself. The trouble was, there was nothing to pray *with*. Church life at home had consisted of fellowship dinners, christenings, hayrides, funerals.

There was nothing wrong about all this, the pilot was sure. It was alright, okay. But really what good did it do a man holding his intestines in his lap or frying to death in the jammed turret of a bomber? What did it have to do with pain, or evil or fear, or faith? It is obvious from this description that the religious training offered by the church in question included very little either of the gospel or the Law.

In such a climate the function of God, if that idea be granted at all, is only that of approving what we have already done. He becomes a great spineless Nobody and not what He is in fact: The One who judges and acts according to His own most holy will. Without a knowledge of the Law, God is often reduced to being a mere projection of the individual. And so anything a man does is right. Thus—

It will come;
Humanity will prey upon itself
Like monsters of the deep.

Working on the moral frontier, the church must teach its members not only

(Please turn to page 23)

MY APPEAL FOR A NEW EVANGELISM

By HYMAN J. APPELMAN

If the old methods won't work in your field, throw them away and invent new ones that will work

THERE IS a growing interest in the subject of evangelism. Christians everywhere are asking eagerly for the secret and note of victory. To some watchers the sky is red with promise of a newer and better day than the world has ever known. Others are far from hopeful, if not altogether pessimistic.

Thoroughly discouraged, they declare that spiritually the times are out of joint and that the church is fast losing its distinguishing characteristic that constitutes its guarantee to victory. These critics say that the church is far behind the times—that she is speaking a dead language, using weapons from a previous conflict and playing with the immense problem of redemption and world-saving while agonizing cries of despair go up from those who long to be reached.

Christians—whether in a state of doubt or despair, or optimistic despite the grim circumstances—are certain that something ought and must be done. Honest students of religious life today know that the church is not doing the work that she ought to do. She is not increasing in spiritual power. She is not reaching the great masses as she must do, or fail at last. She is not holding men—particularly young men, and especially in our great cities—as is her duty. She is not dominating the cities, or even holding them, as is imperative in this age of intense urban life.

We need and must have a "new evangelism"—one that will do the work of the old gospel of power. It will save society because it will save the individuals who make up society. It will transform and transfigure as divine movements always have done. It will capture the realms of society, literature, art, music, sociology, philosophy, politics and business to make them all a part of the "kingdoms of this world" which shall become "the kingdom of our Lord Jesus Christ."

Facing us is a desperateness of human need, of alienation from God and righteousness, of corrupted lives, of bitter lies, of failure, of social unrest, of spiritual problems and petty problems and giant wrongs. All the while the church is in many places asleep on the lap of a Delilah of worldliness. She is doing something, but it isn't much.

We must work and pray and live for the greatest revival that the world has ever seen or we will come short of what God expects of us. God's work must be done and the longing, dying sons of men must be lifted until they can see the face of Jesus Christ. Our cities must be captured and held for righteousness or the beginning of the end is at hand.

In our search for new paths we must not forget that there are some absolutely necessary "old ways" that have been allowed, in a large measure, to become choked with undergrowths of thorns and briars. These must be opened. There are some revivals that are necessary before the "new evangelism" can sweep in power and victory over the world.

There must be a *revival of prayer* for the conviction, the conversion and the salvation of lost men and women. There never was a great soulwinning campaign without agonizing prayer for the unsaved. If history teaches anything worth learning it is that the "day of His power" only comes after the "morning watch" of prevailing prayer.

There must be a *revival of evangelistic preaching*. By evangelistic preaching I mean that which seeks directly to win men to make the choice of Jesus Christ as Saviour and Lord now. The pulpits of our day spend too much time in the edification of the saints. The saints would need less nursing if they were devoted to the task of making more saints. One of the needs of the age, and to me it is a supreme need, is the voice of the prophet of God.

There must be a *revival of evangelistic visitation*. The visitation in our times is too often a social performance. Like the early church, we must go from house to house to win the people to present, positive faith in Jesus Christ; and then to build them up in the faith. Whatever we call it, in some way it must be done.

The "new evangelism" is not an attempt to find a new source of power, nor a new substitute for the old gospel. Ultimate sources of power are permanent. The thing that is necessary to meet the need of changed conditions is a new path for old power. God is not dead. He has not changed. We must know Him and harmonize with the spirit of His power in the use of the old gospel.

There is only one incarnate Son of

Dr. Appelman is a noted evangelist who has conducted hundreds of campaigns, many of them city-wide. His headquarters are in Kansas City, Mo. This article is based on a chapter in his forthcoming book to be released by Zondervan Publishing House.

God, There is only one Garden of Gethsemane. There is only one mountain that is called Calvary. There is only one empty tomb in all the cemeteries, mausoleums, and burial places of all the world. It is that rough-hewn cave where the body of the Son of God was lovingly, yet hurriedly, buried with no praise or pomp. These sacred spots—Gethesemane, Calvary and the open tomb all form our message to a dying world.

There must be the "old enthusiasm" and singleness of aim that has everywhere always characterized great soul-winners. There can be little progress and less victory without sanctified enthusiasm. All conquering souls in all ages have been marked by a boldness and drive of holy zeal. The early church did not have the education and culture of its sons, but they displayed an earnestness, a sincerity, a devotion that carried conviction wherever they went or spoke. They were men of one purpose as they were men of one Book. They believed their message and made everyone else believe it. They had holy boldness, the majestic faith, the abandon, and the convincing unction of the old prophets.

Wherever this spirit and consecration of the fathers is found, you will be sure to find men who with education or without it, with others or without them, are cleaving their way through the opposing ranks of Satan, subduing hearts and lives for the King of Kings and Lord of Lords. Educated workmen ought to be the best kind of workmen, but no combination of circumstances can be too hard for a God whose name is Almighty. If the "new evangelism" is filled with the old spirit of consecration and concentration, it cannot fail.

God does not change but men do. That makes readjustment an absolute necessity. While the source of power remains unchanged, changed conditions often demand a new path for the old power. We must get out of ruts and find a way to become sending and receiving stations for the power of God. That is the problem of our day. God needs us and the world needs us. If the church and the ministry fail to be evangelistic, the failure will be a sight to make the angels weep.

What would you think of a flour mill that never ground a barrel of flour; of a telegraph office that never received or sent a message; of an ocean liner that never sailed away from the harbor; of a great telescope that was never pointed towards the heavens? You would think that they were gigantic failures. But they cannot be half so great a failure as the church that is not evangelistic, or the Christian who does not win men to Jesus Christ.

We shall not succeed as we ought until we discover some new paths through the deep, dark obstacles that lie between the life of this age and the ideal of Christ. Changed conditions demand some new paths for the old power in which we glory. He would be a very foolish man who would attempt to gather the golden harvest of the Dakota prairies with a sickle or cradle instead of a modern combine. You would think it odd that a Iowa farmer should insist on planting his corn by hand, and cultivating it with a hoe.

We must not forget that methods have divine sanction only so long as they can be worked successfully. It would be utter folly to force the methods of America on India or Africa. The church in the congested slum districts of a metropolis must not be bound hand and foot with a program that was good enough for a rural Pennsylvania church fifty years ago. If your methods will not work where you are, no matter how well they worked in your last place, you may be sure that God wants you to throw them away and invent something that will work.

But the work must be done. Souls must be won to Jesus Christ and eternal life. The world must be captured for the King. The white harvest must be gathered in. Boys and girls must be kept from going away from Christ and the church. The working man must be made to believe that the church wants him and cares for him as Christ cares for him. If the old methods will not do the business, then away with them, and let us invent others that will.

We are in danger in two particular areas. It is an easy matter to say that the old revival methods are played out; that the very people who most need the gospel will not go near the church during the series of revival meetings; that people are not interested in the things that interested their fathers; that it is worse than a waste of time to hold formal "protracted meetings."

Let us be done with unkind words concerning men who are reaping the harvest just because they do not use "orthodox" machinery. It is not well to speak slightingly of "decision cards," "inquiry rooms," "seasons of silent prayers and decisions" when the men who are using these methods get results while critics are lamenting their failures.

As long as a man is true to the fundamentals of the gospel he must be allowed to do his work, his own work, in his own field, in his own wav. Different fields perplexed by different problems and presenting diverse characteristics, must, naturally must be worked differently. The people on the boulevard and in the slum district need the same gospel but it is next to impossible to carry the gospel to them in the same way. The same methods will not work successfully, year after year, in the same field.

We live and work in an age that demands novelty, freshness, variety—the heart throb of a living man. A true man must be himself. He ought not to be bound by the method of another. David cannot win if he is cumbered with the untried weapons of Saul. The only thing we have a right to insist on is that the work be done and done decently, and in some sort of order.

In this age of doubt and uncertainty, of fear and perplexity, there is in the minds of men a conviction that Jesus Christ is the complement of needy souls. The pendulum of thought is swinging towards supernaturalism. Men believe in God. They want a revelation of Him. The boulevard will respond to a sane call to repentance. The slum knows its need. Men are hungry for God, for light and for truth.

Men may not care as much for dogmas and creeds as once they did, but they can be captured by loving sympathy. They want to see the face of a Saviour who has the power to save. You must win them to yourself, and then lead them to the One for whom their souls long.

The complex, perplexing, disheartening, gigantic problems of our cities, of our immense cities, demand new departures. Our cities are full of young people who are away from home and all but dying of loneliness and heartsickness, of hard-boiled working people who have come to think that religion is with capital and against labor, of discouraged people who have failed so frequently that they are certain that neither God nor men care for them nor care what becomes of them.

There are the newcomers to our cities from foreign lands who have learned to hate both the church and the state; the unfortunates who think of themselves as ground beneath the iron heel of a cruel destiny; the weak-willed men who have surrendered to the demons of appetite and passion, the vast armies of men and women who are so overcrowded, overstrained and overworked that they have little time, strength, or nerve for the higher life. No small Christ can save our cities. No halfhearted efforts will avail. No vacation plan will grapple with the problem.

This great army of needy, longing, lonesome, heartsick, discouraged, poverty-cursed, careless, indifferent, unbelieving men must be won to Christ. We must win them to ourselves before they will follow after Him. If we are to win them, we must make them understand that we care. The first necessity is to make men feel that someone

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THE WORLD COUNCIL OF CHURCHES--A

PART FOUR:

The World Social

The climate in the Council now makes membership possible for the Russian Orthodox Church

THERE IS a strong underlying conviction among Christians everywhere that the Church should not be mixed up in politics. This judgment has its foundation in the example of Christ and the Apostles and the New Testament church. Despite some notable exceptions, Reformation leaders were agreed that the church must not have the secular power claimed by the Popes.

This is not to say that the church has no obligations in the social or political order. The Church as a divine institution set down in the world is bound to enforce divine law among its members and exercise a moral influence under all circumstances. Church and state operate in different spheres. The spiritual realm is the Church's natural habitat and is superior to the temporal. If it keeps its robes unsullied by the world the church can become a mighty ideological force for righteousness and social justice in the nations and throughout the world. Its members, if they are fully committed to Christ and the principles inherent in the full-orbed gospel, can have a tremendous practical social and political impact wherever they are.

When the World Council of Churches was organized at Amsterdam in 1948, this conviction that the Church should not be embroiled in politics was recognized to a large degree. The Council failed to incorporate into its organization the already existing "Commission of the Churches on International Affairs." The CCIA was organized at Cambridge in 1946 when the Council blueprint was still on the drawing board. Although it had the tentative sanction of International Missionary Council and World Council leaders, neither body was willing to assume official responsibility for it and court the criticism such a relationship might entail. Like Pilate, they washed their hands in public to establish their innocence. But later when the climate seemed favorable the CCIA was made the Council's voice in social and political affairs.

According to Dr. O. Frederick Nolde, the structure which has progressively developed "involves contacts on the one hand with representative Christian leaders around the world and on the other hand with intergovernmental and other official organs where policies are shaped and decisions made." The members of the CCIA, two-thirds of whom are Christian laymen with specialized competence and experience in international affairs, come from various countries. Many active national commissions are cooperating with the CCIA, their impact on their own governments varying in accordance with specific national circumstances. Additional contacts with the churches are maintained through special correspondents.

Thus lines run out from the offices of the CCIA to many parts of the world for prompt consultation or for transmission of information. By this means the CCIA seeks to keep informed about varying Christian points of view sometimes involving sharp differences, and to deduce where possible a common line of action. Since complete unanimity on grave controversial issues is often not attainable, representation, if it is to be made at all, must be made to reflect such views as are held by a large majority.

In its contact with intergovernmental bodies the CCIA maintains its freedom to suggest, commend, or criticize in accordance with the policies laid down by the Commission and the World Council. It has consultative status with the United Nations Economic and Social Council, with UNESCO, with the Food and Agricultural Organization, and working relations with numerous other organs.

Because CCIA representatives have worked on international problems for a number of years they have come to know personally many governmental officials and members of the UN Secretariat. They can bring important concerns of the churches to the attention of these officers and, in fact, their counsel is frequently sought.

It is interesting to recall just how social problems came to have such a dominant place in the concerns of the World Council.

Ecumenicity began at the World Missionary Conference in Edinburgh, Scotland, in 1910 in an atmosphere of prayer and doctrinal primacy. The "liberals" were not too happy about it. They kept saying that "doctrine divides and social action unites."

Finally the liberals, with the help of many evangelicals who had a sensitive social conscience, planned a conference on "Life and Work" to supplement the one on "Faith and Order." It was held at Stockholm in 1925. Those assembled agreed that "after three centuries of Pietism" it was time to categorically state Christian social principles, elaborate a "new social ethos" and take appropriate social action. Evangelical theologians looked askance at Stockholm but there was really very little about it that they could honestly criticize. Liberals hailed it as the forerunner of a new Utopia.

At Jerusalem in 1928 the liberals were emboldened to condemn "the profit motive" in business. They recalled that right there in Jerusalem the early Christians "had all things common." The socialist cult in the ecumenical movement was well on its way

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Order

by James DeForest Murch

to dominate ecumenical thinking on the social order.

Dr. Walter Rauschenbusch's new "social gospel" was pretty much in evidence in Life and Work by this time. In 1930 the Communist Wards and the Socialist Bennetts had developed a detailed scheme of sociology which was being taught in all liberal theological seminaries in America. So at Oxford in 1937, Life and Work stated the first social gospel creed of the cult.

In Amsterdam (1948) the two "ecumenical streams"—Faith and Order and Life and Work—merged to form the World Council of Churches. The liberal "social gospel-ers" were much in evidence under the leadership of Dr. John C. Bennett of Union Theological Seminary. Their report on "The Church and the Disorder of Society" condemned both communism and capitalism and paved the way for the Council to develop its own brand of political and social doctrine.

The Bennett report listed four points of conflict between Christianity and capitalism:

"(1) Capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in Western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment."

The report then listed five points of conflict between Christianity and communism:

"(1) The Communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to him; (4) ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs to God, and the coercive policies of Communist dictatorship in controlling every aspect of life."

But the report had some kind words for communism. It said, for instance:

> Christians should ask why communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the work of God in the revolt of multitudes against injustice that gives communism much of its strength. They should seek to recapture for the church the original Christian solidarity with the world's distressed people . . . Christians should realize that for many, especially for many young men and women, communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences.

The most controversial paragraph in the report and, in view of the current world crisis, the key statement in the whole document, read in its first draft:

> The Churches should reject the ideologies of both communism and capitalism and should seek to draw men away from the false assumption that these are the only alternatives.

Since Amsterdam the advocates of communist, capitalist and socialist viewpoints have been in a continuous clash concerning the phraseology of Council pronouncements on world social order. The "voice of God" which is claimed for its socio-political doctrines has drifted from one side of the spectrum to the other as though God is having difficulty making up His mind on such earthly themes. No pronouncement has satisfied everybody and the ecumenical ardor of some has been cooled by distasteful decisions.

Liberal elements are in control of the various groups responsible for the Council's social and political concerns. With official Council approval they are carrying into the churches propaganda for a "responsible society," a "planned economy," an "equitable distribution of wealth" and "peaceful coexistence" with communism. So favorable is the dubious phraseology of some of the Council's reports that Communist members of the Council have highly praised them and indicated that they can use them to teach communism in their churches behind the Iron Curtain.

It is only fair to say that there is much to commend in Council studies and reports. They have taken a strong stand for basic human rights, responsibility of governments to God and to the people, for social justice and public order, religious freedom, improvement of living conditions and social opportunities for the underprivileged, assistance to refugees, orphans, sick and aging. The churches must make clear that they are unequivocally on the side of righteous principle in personal and societal affairs even to the point of open break with those who advocate or practice oppression and injustice in any form.

Yet the Council, with all its expressions of deep concern over oppression and injustice, has had little criticism of world communism's atheistic, totalitarian enslavement of a third of mankind.

The eminent theologian, Dr. Emil Brunner, expressed the concern of millions of Christians in the Council, when he said, "It is the first duty of such a body to explain the nature of this (communist) devil to all Christians and to strengthen their will to say: To this system, I and above all my children and grandchildren will not be subjugated. Their divine destiny is at stake."

So far has the Council gone in its soft policy on communism that it advocates the Communist doctrine of "peaceful coexistence." It is ironical that this slogan, originated by Josef Stalin himself, should be solemnly proposed in a body of Christians as the basis of relations with Russia, China and their satellite powers. Every state which has accepted the principle has been swallowed up by the Red community of nations. Most vigorous proponents of the idea are pacifists who believe that the only alternative is a war which might destroy civilization. Middle-of-the-road advocates feel that all-out op-

position to communism would be too negative—"we should be for something, not *against*." Reds are 100 per cent for the policy.

Coexistence means economic, political and ideological conflict until such time as the enemies of communism have been reduced to a condition which will make the inevitable war a certain victory for the Reds. The Communist International is now ready to move into every new open area, prepared to demonstrate the superiority of the Communist social and governmental order, ideology and morality. Communist promotion of "coexistence" is in itself intensified warfare. Agreement to it is surrender to the activities of trained political agitators, terrorists, local communist party organizations and communist front groups.

The advocates of "peaceful coexistence" often use pseudo-biblical arguments to advance their view that the delegates to the WCC from behind the Iron Curtain are like Christ and the Apostles. They say that the apostolic church lived in the midst of totalitarianism of the Roman Empire, part of the time under rulers who demanded Emperor worship. They quote the Apostle Paul in Romans 13: "Let every soul be subject unto the higher powers, For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Some evangelicals peddle this propaganda.

Parenthetically, let us examine the validity of this view. It is, of course, true that the powers that be are ordained of God. God has at various times in history used rulers and nations which opposed Him to glorify Himself. But the Apostle Paul, according to tradition, was condemned to death by the Roman government. So was Peter. So were most of the apostles who persisted in teaching and preaching the full Christian gospel. They were thrown in jail, they were beaten, they where chained, they were mobbed. They did not resist their executioners, neither did they cooperate with "the powers that be" to promote their nefarious ends. They were not decorated by the government; they were destroyed by it. Their followers were boiled in oil, thrown to the lions, burned at the stake and threatened with extinction. The Apostle John, banished to the Isle of Patmos, wrote concerning the end of the Colossus of Satan and called his cohorts names that still provide the enemies of totalitarianism with a rich vocabulary.

Christians in the time of the Caesars showed forth the love of Christ to all men. They loved their enemies and did good to those who despitefully used them. They declared war on nobody but Satan and his works. But as Bishop Berggrav once put it, they "did not make a sweet soup of the mess they were in." They had no fellowship with the works of darkness.

As a part of its "coexistence" policy the CCIA has endorsed the admittance of Red China to the United Nations. Council members have been urged to help "create conditions" which would permit the 650,000,000 citizens of "the People's China" to have a voice in world affairs.

There is probably no more diabolical example of Communist totalitarian evil than Mao Tse-tung's domain. Its communes have broken up family life and imposed a system of state slavery. Honor, honesty and human dignity have been destroyed. Christian missionaries have been tortured and slaughtered. Churches that will not accept government control and teach a Communist gospel have been closed since 1950. Mao has threatened the whole world with destruction if it fails to accept the Communist way of life.

Yet the CCIA counsels not only admittance to the UN but recognition by all governments and the establishment of diplomatic relations. It seems to be entirely unmindful that every such concession immediately benefits the power growth of world communism and weakens the world-wide influence of Christianity.

The current CCIA panacea for world unrest takes the form of "seven steps" first proposed by Dr. Nolde at Saint Andrews (1960):

1. Peaceful competition and larger cooperation with the Reds, avoiding risks involved in the Soviet conception of coexistence and the dangers of the view that coexistence is impossible and morally undesirable.
2. Creation of an intergovernmental committee to study the basic differences between East and West with a view to bridging the gap between the Communist and non-Communist nations.
3. Acceptance by all governments of essential rules of behavior in all negotiations.
4. Reduction and regulation of armaments under international control.
5. Agreement on the cessation of nuclear testing with provisions for international control.
6. United Nations aid to keep the great powers from open clashes and from suspension of negotiations for better understanding.
7. Promotion of calm consideration of international problems on their merit without "blustering, threatenings and name callings."

This high-sounding program would be quite convincing were it not for the fact that the Council is under heavy obligation to its Communist members and must speak in terms which satisfy them. What is communism's relationship with the Council?

In 1948 when invitations went out to non-Catholic churches to become members of the new World Council all the churches behind the Iron Curtain were included, even the Holy Synod of the Russian Orthodox Church.

This invitation ignored the nature of the churches which remained in Communist lands after the first Red purges which all but destroyed the last vestiges of the Christian faith. These churches are licensed and controlled by the atheistic Communist authorities and clearly used to promote world communism.

Acceptances were eventually received from three Czechoslovakian churches, two Hungarian churches and one church in Eastern Germany. Their representatives were honored with official memberships in the Assembly, the Central Committee, and key divisions and commissions.

Probably the best example of the type of leadership furnished the Council by these Red churches is Dr. Josef L. Hromadka of the Evangelical Church of the Czch Brethren in Czechoslovakia. He is one of the foremost advocates of Soviet communism in Europe. He believes that Western civilization is in ruins, utterly impotent either to preserve itself or to offer successful opposition to the virile upsurge of the proletariat. He is as much convinced of this as any dogmatic Marxist. He believes that communism is essentially a constructive movement, growing out of the Christian tradition, and will ultimately be accepted by all nations.

Dr. Hromadka has been decorated by Moscow and Prague for services rendered the Red cause. In 1950 he denounced the Western democracies for war-mongering. He has been one of the leading figures in the Red "peace campaign" and has been a delegate to almost all the "peace congresses" promoted by Moscow. He stood by while the Comenius theological faculty at Prague was dismembered. He saw his Christian brethren banished to concentration camps and deported to other lands. He kept mum while the notorious case of the Czech Baptist and Evangelical Christian leaders was being tried in the courts.

In every crisis faced by loyal Christians, Dr. Hromadka identified himself with the Red state and prophesied freely that the Communist order must inevitably, irresistibly and unfailingly prevail (see Dr. Matthew Spinka's *Church in Communist Society,* published by the Hartford Seminary Foundation).

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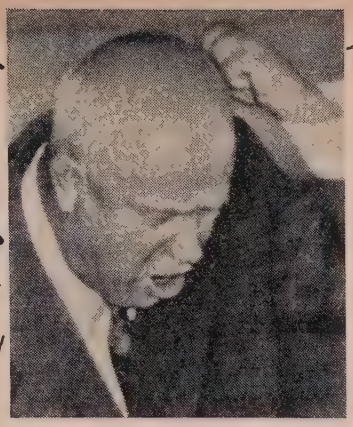

The Communists use 'peaceful coexistence' to wage their warfare

THE DAY THE COMMUNISTS DECLARED WAR

By Arthur W. Radford, Admiral, USN (*Retired*)

THE CLASSICAL definition of war is a fight between two or more nations in which *armed forces* are used as principal weapons. Everyone understands that kind of war. With us in the past it has started with a shot at Lexington, sinking our ships on the high seas, a sneak attack on Pearl Harbor—and our people immediately drop their normal pursuits and go after the enemy. They mobilize, they totally commit, they man the ramparts *and* they've always won—up to now.

When such a war is forced upon us by exterior acts of aggression—by deprivation of liberty (War of 1812—impressment of seamen)—we all know what it means. In fact, before every major shooting war in our history the people of the United States had a pretty good idea of what they were fighting for because those issues were widely discussed in the press, by the administration in power at the time and in the Congress of the United States.

It has been said of free peoples like us that in times of danger we display far more energy than any other people on earth. Yet it has also been said that before we release that great energy of which we are capable, the danger must be immediate—recognizable—and unmistakably threatening to our continued existence as free men.

Yet within the last few months there was published in the *New York Times* a formal declaration of war on the United States.

Oh, it wasn't called a declaration of war by its sponsors who were eighty-one Communist Parties from eighty-one nations—including, I emphasize, the Communist Party of the United States. The sponsors labeled it the "Communist and Workers' Parties Manifesto."

But all who have studied the Manifesto, including this speaker with some forty-odd years of experience in the military arts, look upon it as an insolent almost contemptuous challenge to us in all fields, the field of battle not excepted.

A well known student of Communist theory and practice described the Manifesto to a committee of the Senate of the United States in these words:

"The statement of policy adopted by the latest Moscow conference is the sharpest declaration of war, ever adopted by any international Communist gathering, against the United States, against our way of life, and our nation's role in world affairs." (J. Lovestone in testimony before a subcommittee of the Senate Judiciary Committee, January 26, 1961.)

Mr. Khrushchev in a speech delivered January 6, 1961, has done his very best to make us understand the nature of the Communist Manifesto adopted by the eighty-one Communist parties in Moscow last November. He called it:

". . . a militant Marxist-Leninist document of tremendous international importance . . . a true compass in the further struggle for the great aims that confront communists . . ."

Do these words sound like a definition of "peaceful coexistence"? Well, it depends on how you define that term "peaceful coexistence." If you go to our English dictionaries you will come away with the hopeful impression that it means "living side by side in peace."

But if you go to the Communist dictionary of dialectical materialism you find that "peaceful coexistence" is not at all peaceful in our sense of the word. In fact, the Manifesto itself lets the dialectical cat out of the bag when it defines peaceful coexistence in these words:

"Peaceful coexistence of states does not imply renunciation of the class struggle, as the revisionists claim. The coexistence of states with different social system is a form of class struggle between socialism and capitalism.

"In conditions of peaceful coexistence, favorable opportunities are provided for the development of the class struggle in the capitalist countries and the national liberation movement of the peoples of the colonial and dependent countries. It implies intensification of the struggle of the working class, of all Communist parties, for the triumph of socialist ideas. But the ideological and political disputes between states must not be settled through war."

Mr. Khrushchev in his interpretative speech put it this way:

"Peaceful coexistence helps to develop the forces of progress, the forces of struggling for socialism, and in capitalist countries it facilitates the activities of Communist parties and other progressive organizations of the working class. It facilitates the struggle the people wage against aggressive military blocs, against foreign military bases. It helps the national liberation movement to gain success."

That kind of peaceful coexistence is a fraud. Indeed it is a dagger aimed at the heart of genuine peace—a dagger which Soviet imperialism intends to use again and again in soft bellies and soft heads while it drives toward world conquest.

This is the way the Communist brand of peaceful coexistence is supposed to work out. In Communist eyes the policy means that their agents in all *non-Communist* lands should have full freedom to propagandize—to subvert—to undermine.

But the policy is all one-sided. They do not expect, nor would they permit any democratically inclined persons in Communist lands to sell their ideas. Far from it. Such traitors—revisionists or counter revolutionists, in dialectical

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This article was originally given as a speech by Admiral Radford who retired in 1957 as chairman of the Joint Chiefs of Staff after more than forty years of distinguished service in the U. S. Navy.

terms—are not permitted to exist, peacefully or otherwise.

Hungary yesterday, Laos and the Congo today should have convinced all save the hopelessly naive that "peaceful coexistence" of differing social systems is to the Communists but a one way street—on which only they have the sole right of passage.

I regret to say there are some people who might get *much* too much comfort out of the constant repetition in both the Manifesto and Mr. Khrushchev's interpretative speech that:

"The ideological and political disputes between states must not be settled through war." (*Manifesto*)

They are talking about "world wars" and "formal wars between states." I don't blame the Communists for being against them. Mr. Khrushchev knows that if such wars come there will be little left of the communist experiment to write about—that all of his gains will become losses. Naturally he's against them if he can conquer the world in any other way. And he's supremely, egotistically, conceitedly confident that he can!

Wars such as we are seeing in Laos today and will see in Viet Nam tomorrow, unless we put our foot down are in the communist dictionary called *wars of national liberation.* They regard them as sacred wars and have pledged their aid just as openly as they are giving it. As Mr. Khrushchev put it in his famous January 6th outline "for New Victories of the World Communist Movement":

"The Communists fully support such just wars and march in the front rank with the peoples waging liberation struggles."

The wars *they* start are always "just" and "sacred." If we interfere to protect some poor people from being liberated communist style, we become "warmongers." This describes the situation in Laos today. The Communist Manifesto and Mr. Khrushchev's speech "spelled out" what they were going to do in Laos. Yet as a nation we seem to have ignored the clear Communist intent to proceed with "liberation."

Liberation from what? Well, in the dialectic dictionary of communism liberation means delivery from what that dictionary calls "colonialism." Of course, Laos is not at all a colonial state. It was made an independent nation by the Geneva agreement of 1954 and has been governed only by Laotians ever since. But facts never becloud issues in the dictionary of dialectical materialism. It's kind of Alice in the Chamber of Horrors instead of Wonderland.

No, any fair lexicographer would define Mr. Khrushchev's "liberation" in Laos to mean liberation from freedom—liberation from contact with the Western world and, concomitantly, enslavement in the same manner as Hungary, Czechoslovakia and all the rest of the freedom-denied people in the Communist world.

So, once again in Laos, Mr. Khrushchev has brought the world to the brink of war because the rebel supply is Russian and the military hardware is Communist.

Of course he would never admit to brinksmanship. That was a term he and some of our own misguided press used for John Foster Dulles when he tried to draw a line which said—"This far you may go but no further, or we will fight."

Mr. Khrushchev has a ready explanation for this kind of fomented violence in Laos. If we were to say to him, "If you don't quit supplying rebel forces in Laos and stirring up trouble we are going to send in troops." He would throw up his hands and say to the world, "See, America resisted me, therefore she is guilty of criminal violence."

He wants to live in peace all right—but on *his* terms. And what are his terms? Why submission, of course. He's quite magnanimous about it. He holds open the door to all those in the free world who want to surrender peacefully. They can pass unmolested into communistic slavery.

If you would like reprints of this article, see page 16.

Do you think I'm kidding you perchance? If so, I refer you to that passage in Mr. Khrushchev's speech which is known as the "Roll Over Fido" paragraph. Here it is in Communist dialectic, it's true—but the message comes through loud and clear.

"Marxism-Leninism proceeds from the view that the forms of transition to socialism can be of peaceful or nonpeaceful nature. Revolution by peaceful means is in keeping with the interests of the working class and the masses. But if the ruling classes counter revolution with force and are unwilling to bow to the will of the people, the proletariat must break their resistance and start a resolute civil war."

That paragraph gives the measure of alternatives that face this country and the free world in Laos. I hope and pray we don't allow the Communists to continue to grab territory by violence while we protest at some conference table. If this continues there will soon be nothing left to confer about.

I judge American citizens to be highly intelligent—folks who would have grabbed a rifle at Lexington and who did grab anything that came to hand after Pearl Harbor. But there you knew the danger. Here I suspect you don't. I venture to say that few persons have read in its entirety either the Communist Manifesto of November 1960 or the Khrushchev speech of January 1961.

Are you to blame for this? I think not. There seems to be a conspiracy of silence to keep the full import of these documents from you. True, the Manifesto was published in full in the *New York Times* but no American newspaper has ever carried the full text of the Khrushchev speech.

Oh, if you dig around a bit you can find an oblique reference to the Manifesto here and there. It appears once in the *Congressional Record* for February 6th, 1961. I judge it was the Manifesto which President Kennedy had in mind when he said in his State of the Union message:

"We must never be lulled into believing that either (the Soviet Union or Communist China) has yielded its ambitions for world domination—*ambitions which they forcefully restated only a short time ago.*"

The Manifesto was forceful all right and Mr. Khrushchev's speech was downright threatening—*if* we didn't agree to roll over and come peacefully.

Senator Wiley of Wisconsin became enough concerned about Mr. Khrushchev's speech to ask for an interpretative analysis by the Library of Congress which is, I'm thankful to say, now printed as a Senate Document No. 14 of the 87th Congress—First Session. It is an interpretative analysis of Mr. Khrushchev's analysis of the Communist Manifesto.

Significantly, in asking the Senate for unanimous consent to print the document Senator Wiley characterized Mr. Khrushchev's speech in these words."

"Realistically, this is a 'declaration of unrelenting warfare' against freedom and should serve to realert the free world.

"As a leader of the free world, we could not, in my judgment, ignore the significance of such major statements of policy by the No. 1 leader of Communism—the major threat to world peace."

Now why haven't you heard more about these two documents that threaten the continued existence of this country? Why, for instance, hasn't some reporter asked the President about them in one of his press conferences? How could the Secretary of State in his press conference refer to these documents in the serious words he used and drop the matter? Why doesn't someone in the Pentagon discuss them in a public speech if thy are "declarations of war"? I realize they are busy, but they should have time for something as important as this.

Dear Mr. Editor...

(The following letter was written to the editor of the Orlando (Fla.) Sentinel by Mrs. Evelyn Howell and appeared in the September 4, 1961, issue of that paper.)

I AM WRITING this letter because I feel that the people of Orange County have a right to know what is being taught in our state universities. I am a teacher and have just completed a summer's work at the University of Florida. In one of my courses statements were made attacking almost every moral, religious, and political principle our country has stood for since its inception. One would hardly need to be a chauvinist to shudder at the ramifications of such doctrine.

Disparaging our recent law regarding teaching a course about the evils of communism in our high schools, the professor said, "The law is ridiculous. How can teachers teach about communism when they don't know anything about it? And anyway, it should not be taught in a biased fashion. Why teach the evils—why not just teach a course in communism and let it speak for itself? If we are going to teach such a course, we ought to get an active Communist to do it."

Giving vent to a volley of vicious vituperations against our traditional Christian principles of morality and plain decency, she said, "Why, this fight against obscene literature is the most ridiculous thing I ever heard of. If you move pornographic literature from the top of the counter, you only raise the price of that under the counter. Anyway, we have plenty of obscenity in our classics and even in the Bible."

Discussing the matter further, she said, "It is wrong to refuse obscene literature to a child. Let him read it along with other literature and then choose for himself what he thinks is good."

In this same vein, we were told that if a child steals something, he should not be punished because if he is left to live with his own conscience, he will think before he steals again. If you punish him, he feels that he has repaid and the deal is settled. But if you don't punish him, he will feel that he himself has to bear the responsibility, and thus you make him a more responsible child!

We were told that many children come to school with outmoded and outdated moral beliefs and behavior, that these beliefs are not in keeping with our present social arrangements and therefore the teacher (listen to this!) not only has a right but an obligation to "help the child examine" his outdated beliefs his mother and father taught him at home.

In other words, it is the duty of the teacher to put questions in the minds of children regarding their teachings at home and church and bring the thinking of the child up to date, in line with our current social arrangements. Indeed we were told that real learning does not take place until controversial issues are examined, that the teacher definitely has more than a right; again she has a duty to lead the children to study controversial issues.

(It would take little more than an imbecile to foresee the disillusionment and cynicism that such teaching and indoctrination as the above would breed in the hearts of our young people. Adding insult to injury, it was pointed out that a society in a state of moral disintegration and insecurity would accept any ideology that promised them stability and security.)

The sanctity of marriage and family life was disparaged. We were told that marriage now serves only one need—the need for companionship. She said that a few generations ago people had many children for economic reasons—to work in factories before child-labor laws were enforced and to work on farms when our population was more agrarian than it is now—but that now since our population has become urbanized and children cannot work in factories, people do not have many children.

I asked if the desire for children was not as basic in normal people as the desire for companionship. She said, "I presume you mean the maternal instinct. Research studies have done much to prove there is no such thing." In another lecture we were told that people have children now to prove themselves sexually potent and one child is enough for that purpose!

We were told that voting or majority rule is not a democratic procedure and neither is compromise. The democratic procedure consists rather of discussing an issue until all are in agreement or educating those in disagreement to agreement. (This sounds just like the long-range plan inaugurated by the social democrats of our country three decades ago or before, a plan which has spread its wicked roots into every phase of our American life. It is not difficult to see that the educational phase is the one best suited to this purpose.)

If anyone is disposed to question the veracity of any of the foregoing statements, he can do much to resolve his doubts by reading the text of the course: *Social Foundations* by Smith, Stanley, etc.

A further indication of the atmosphere of much of the school—not all—can be found by reading issues of *The Summer 'Gator*. The article, "Surprised," page 4 of the Friday, August 4, issue is sufficient for this purpose. It gives an account of a Castro sympathizer who was permitted to speak on the campus together with a sympathetic justification of the sympathizer's speech!

Is there a conspiracy of silence? A conspiracy to keep from the American public the exact measure of the Communist threat against them, as set forth in these documents? More likely it is plain neglect—the neglect that caused even many of our leaders to overlook Hitler's *Mein Kampf*. Neglect or otherwise, the result is the same. The American people are allowed to believe that it is still possible to negotiate with the Communists the most critical questions of our time when Mr. Khrushchev says that we cannot.

Happily, the International Security Subcommittee of the Senate Judiciary Committee is not so squeamish about exposing the true purport of these documents which I have discussed briefly. This Senate subcommittee has published a masterful analysis of the Manifesto together with a complete copy of its text. It has also published a detailed analysis by Dr. Stefan Possony of Khrushchev's January 6 speech.*

If you do your homework with these hearings and Mr. Khrushchev's speech you will be better equipped to understand the threat this country faces. Like Senator Wiley I urge its study on "members of Congress, policy planners and makers in the executive branch and others involved in dealing with the Communist menace to freedom."

I have the utmost confidence that the American people, fully and adequately informed of the threats to their freedom, will take such steps as are necessary to preserve it. I lose that confidence when important matters are kept from them—or swept under the rug. Don't let it happen to you!

* *Available free from the Senate Internal Security Subcommittee, Senate Office Building, Washington 25, D.C.*

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q: Mr. Arnold, what is the real story behind the recently announced 20-year plan of the Soviet Union?

Arnold: The Worker, a Communist publication in New York, carried the full text of the "draft program" in a special feature on August 20. It outlined the two previous phases of Soviet Communism and then gave details on their goals for the next twenty years.

The first phase was adopted in 1903 and called for the overthrow of the czarist autocracy. This was achieved in 1917. The second phase was launched in 1919 with the avowed goal of building a socialist society. This has now been completed and the Soviets boast that "Socialism triumphed in the Soviet."

The third phase which is the new 20-year plan calls for the building of a *communist society*. Said the Daily Worker in making the announcement "The supreme goal of the Party is to build a communist society on whose banner will be inscribed: 'From each according to his ability, to each according to his needs.' The Party's motto, 'Everything in the name of man, for the benefit of man,' will be put into effect in full . . . Communism accomplishes the historic mission of delivering all men from social inequality, from every form of oppression and exploitation, from the horrors of war, and proclaims Peace, Labor, Freedom, Equality and Happiness for all peoples of the earth."

Q: Will they achieve these goals?

Frankly, no. This pronouncement is dialectic tripe and demonic double talk. The fact is that Bolshevism has not and cannot in a millennium accomplish these chocolate-veneered promises, let alone in twenty years. "Everything in the name of man (not God), for the benefit of man" (not God's glory), immediately gives us the reason why communism is doomed.

The Soviet people continue to chafe under the unfulfilled promises of the past and they must now be fed a new pacifier to ward off the growing discontent and to build another mirage in the sky. Let us pray and expend ourselves for the maintenance of faith and freedom here and the liberation of the slaves behind the Red boundaries.

By Lester DeKoster

Make It Christian Anti-Communism!

"As soon as we feel any chastisement, of whatsoever kind it may be, the first step should be to retire into ourselves, and well to examine our own lives, that we may apprehend those blessings which had been hidden from us; for sometimes too much prosperity so dazzles our eyes, that we cannot perceive wherefore God chastises us." So wrote John Calvin to Lord Somerset in January, 1550.

This "first step" is important. Not as much good is apt to come of the "second" and "third" steps if it is ignored.

For Calvin was acquainted well enough with the ways God has of chastising His dazzled children. One way was to raise up enemies against them, threatening them with destruction, enemies like Neubchadnezzar and Khrushchev. And Calvin's advice was always the same: *first* turn within to know, if it may be, what faults this threatened chastisement is meant to expose for correction.

Professor Maritain puts it thus: "The Christian recognizes in the destructive horrors which menace the world the face of generations of omission on the part of Christians—of his own omissions. . . . Communism is stamped with the supernatural sign of the great strokes of the sword of God in history, and to get the better of it first of all the Christian must conquer himself."

Again this is "first of all."

This is where *Christian* anti-communism has to begin, and without this beginning it has hardly begun at all.

One can little expect the professional anti-Communist, who needs an audience in order to prosper, to begin with a call to repentance; still less is he likely to delineate what needs repenting of. But then he has dubious right to *Christian* anti-communism as a label for his crusade.

Christian anti-communism—the most genuine anti-communism there can be—begins in confession, contrition, and reformation at home. This is the only antidote to hysteria, and the only basis for denunciation of evils and call of others to repentance.

The cry is "America Awake!"

And America is languid enough. Never, probably, have so many faced so complacently the threat of extinction in one hot blinding flash of power. If more Americans than ever before have not been vacationing this season on highways, byways, rivers, lakes, and mountains with a certain passionate intensity, it is only because the summer has been cool—not that the nation has recoiled from its usual "eat, drink, and be merry . . ."

Khrushchev as Threat Number One has hardly scratched the surface of American consciousness; Khrushchev as God's judge upon our national sins has not penetrated at all.

"America awake!"

Indeed! Open at least one eye, attentively!

But to what?

First to judgment; and *then* to arms!

Or have we no sins to confess?

Let anti-communism "first of all" address itself to this question; and it will be *Christian* anti-communism!

Has it occurred to us that because the cities of Europe would not cleanse themselves of corruptions, pollutions, slums, disfigurements of body, mind, and soul—God cleansed them by fire rained down by airmen from the sky?

What then of New York, Chicago, Detroit, Los Angeles?

Will they cleanse themselves? Or will it require more fire from the sky?

Come now, *Christian* anti-Communists: call us first of all to judgment upon ourselves, call us to our knees upon our stockpile of atomic weapons. Not to destroy our bombs; we need them, for there may be other cities to be cleansed. Not to meek submission and spineless subjugation to the threatening enemy.

No! Call us to strength! To the strength that rises out of contrition, if the contrition is the gateway to correction!

"To consider and look into ourselves, that we may acknowledge that we have well deserved on our part to receive such visitation, to chastise our negligence, our contempt, and our careless slighting of the word of God among us," wrote Calvin to the Church at Strasbourg, and to us!

Let us make, and keep, our anti-communism—desperately urgent as it is— first of all, "Christian!"—*Reprinted by permission from The Reformed Journal, September 1961.*

REPRINTS AVAILABLE

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The World Social Order

(Continued from page 12)

Among the names of other Communist church leaders active in the Council's affairs have been: Dr. Victor Hajek, Bishop Jan Chabada, Dr. Jan Michalko, Bishop Emerich Varga, Bishop Laszlo Dezsery, Bishop Lajos Veto, Bishop Albert Bereczky, Bishop John Peter, Dr. Laszlo Pap, Dr. Ernst Sommerlath, Dr. Kaufmann Ditter, Bishop Tibor Bartha and Bishop Zoltan Kaldy. Besides these men there have been a number of Red substitutes and observers present in the official meetings of the Council from time to time. Red churchmen have actively participated in WCC consideration of social and political issues and they have had no hesitancy in openly promoting the Communist party line.

The ultimate in ecclesiastical relations with Red Communist countries will come at New Delhi (1961) when the Russian Orthodox Church is received as a member of the Council. This Church is Communist-controlled and is a major part of the world Communist consipracy.

When the Reds first came to power in Russia the old state Orthodox Church resisted communism. Its Patriarch Tikhon was murdered by the Reds for his loyalty to the Christian faith. Today the Russian Orthodox Church is a "kept" church. Its Patriarch Alexis, elevated in 1945, has the approval of the Soviet state. Georgi G. Karpov, chairman of the Council on Affairs of the Orthodox Church, is a major general of the secret police. Metropolitan Nicolai is Karpov's agent to carry out the will of the state.

The Russian church at first declined to join the Council but Dr. W. A. Visser 't Hooft, WCC general secretary, and other prominent leaders were determined to bring it into the ecumenical fold. Dr. Eugene Carson Blake and nine American church leaders softened up the Moscow Patriarchate by their visit to Russia in 1956. The declaration of the Evanston Assembly (1958) on world peace and disarmament was designed to appeal to the Russians and received a very cordial reception in high circles in Moscow.

The same year at Utrecht exchanges of visits and information between WCC and Russian Church unofficial representatives was agreed upon. In 1959 an international delegation of WCC staff members, led by Dr. 't Hooft, went to Russia for a serious conference with Patriarch Alexis, Metropolitan Nicolai and other high officials of the Church. The Council cadre returned much encouraged. Russian Orthodox representatives thereafter appeared in meetings of the Faith and Order Commission, the executive committee of the CCIA and the WCC Central Committee. His holiness the Patriarch of Moscow sent a cordial greeting to the meeting of the WCC Central Committee at Saint Andrews (1960) and was officially represented by two observers, Prof. Vitaly Borovoy and Mr. Victor Alexeev. Then visits were made to world headquarters at Geneva, where operations of the Council were minutely studied. No such thorough investigation had ever been made before.

The Russian Church and the Soviet government now know more in detail about WCC operations than do most of the members. They were evidently satisfied, because at Buck Hill Falls in April, 1961 overjoyed Council leaders received an official application from the Holy Synod signed and sealed by Patriarch Alexis. Of course, New Delhi will approve.

The admission of the Russian Church may prove to be a pyrrhic victory. A barrage of slings and arrows has come from American Protestants who want no part of this state-subservient church. Even some Eastern Orthodox bodies have expressed deep concern. Russia will now have access to all the inside workings of the Council and be able to employ its subversive tactics freely in every area of the Council's life.

Metropolitan Nicolai is the man who will "call the turns" for Russians in the Council. Patriarch Alexis is only a figurehead. Nicolai has long collaborated with Soviet authorities to keep the Church under government control and a supple instrument in its hands. He is the man who arranged for the absorption into the Russian Orthodox Church of numerous secret police agents who later became bishops.

He supervised the brutal purging of non-Communist elements in the church in Ukraine. His official church publication has so vigorously propagandized against America and the West that at one time it was barred from the U. S. mails. Nicolai will make no move that does not have the approval of high echelons of the Soviet government and the Communist Party. Only the most naive can believe that there is no ulterior Soviet purpose in permitting

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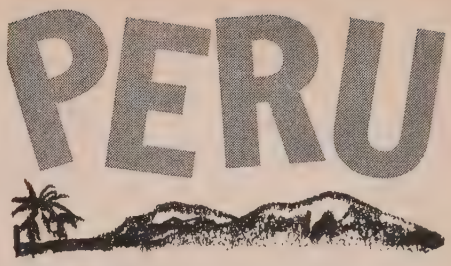

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Dr. V. Raymond Edman, president of Wheaton College and a noted author and speaker, has accepted the position as chairman of the sponsoring committee for the program to "Return the Bible to the Heart of the Nation."

In a letter to 25,000 pastors, Dr. Edman said: "If thousands of churches throughout America will cooperate in this program, it can have the impact upon the spiritual and moral life of our nation which is so urgently needed at this time."

The four phases of the program which begins on Universal Bible Sunday (December 19, 1961) are Bible reading, Bible preaching, Bible study and Bible distribution. Serving as co-chairmen of the family Bible reading emphasis are Roy Rogers and Dale Evans. Materials have been prepared to enlist ten million people to read the Bible through in 1962.

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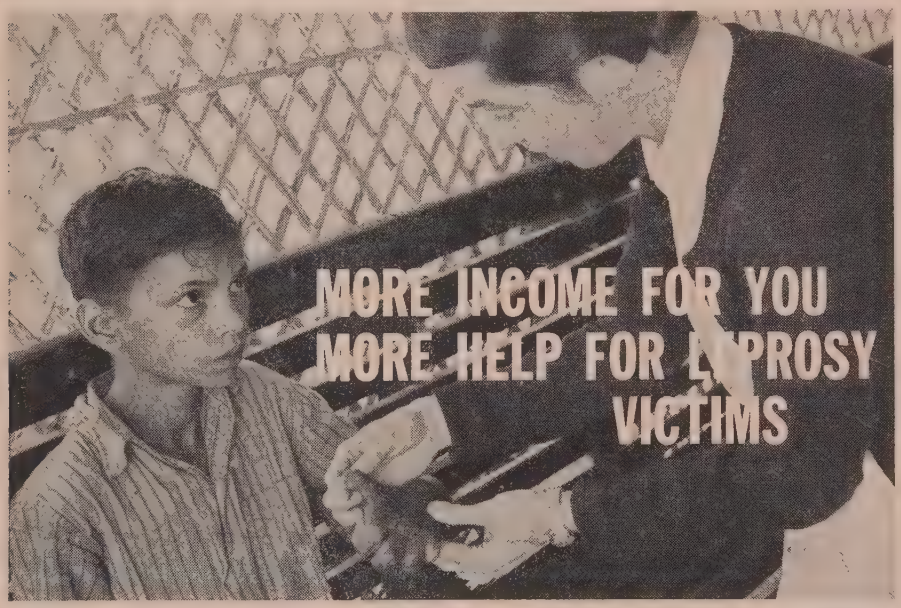

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Social Order

(Continued from preceding page)

the Russian Church to join the World Council of Churches.

Yet Council leaders insist that there is nothing political about the relationship. They rejoice in what they call the achievement of a united Christian witness unhampered by world cleavages. They see the cause of "peace with justice and freedom" vastly advanced.

Dr. Nolde of the CCIA is especially happy about the new development. He feels that the WCC and his Commission have had much to do with "breaking the rigidity of United States policy on people-to-people relations" in Iron Curtain lands. He hopes that the "differing views which member churches of the WCC hold and advocate about the social order and national and international life and which are not only different but sometimes radically contradictory" can be resolved into a design for world peace. He anticipates strong support from the Russians for his views on disarmament, recognition of Red China, and other leftist doctrines.

This WCC brand of ecumenicity makes strange bedfellows, particularly in the area of social order and international relations.

Evangelicals would agree that the Council should take a strong stand against every form of social immorality and injustice. Christians cannot condone any form of social evil, even though it may have attained some sort of acceptance in the social order of the times. Social righteousness and justice must have vigorous and aggressive moral support at all times and in every place. Evangelicals are aware of the fact that there is no divine fiat for any particular social, economic or political ideology or governmental system.

Christianity has existed and will continue to exist under various forms of social organization. But evangelicals strongly believe that the chief business of the Church is the preaching and teaching of the gospel for the salvation of the lost and the moral and spiritual nurture of the followers of Christ. It is when the temporal welfare of human society becomes a major concern rather than a by-product of Christianity, and when fateful compromises are made with godless ideologies that evangelicals must protest.

Many of us believe that the Council now occupies dangerous ground through its pronouncements and actions in this area of its program and that there is no foreseeable possibility of change from its untenable position.

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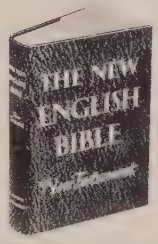

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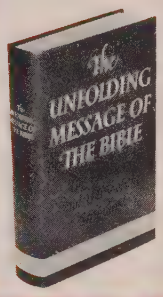

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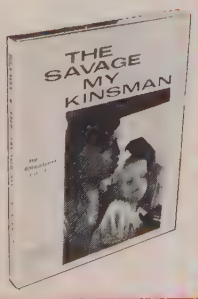

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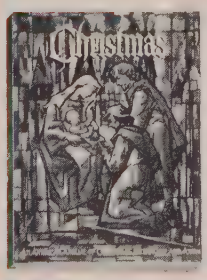

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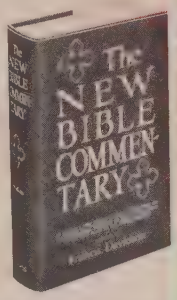

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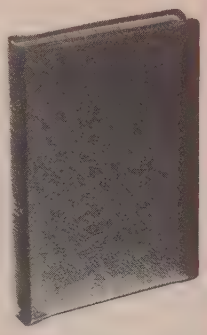

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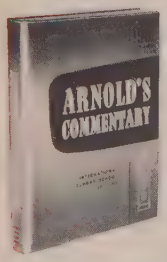

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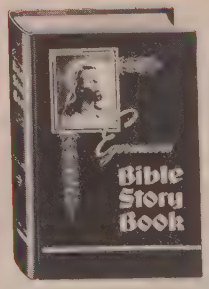

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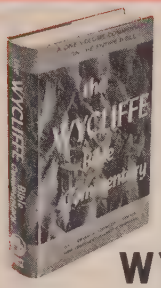

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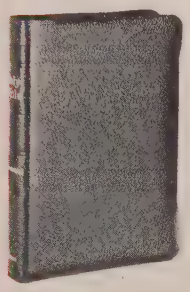

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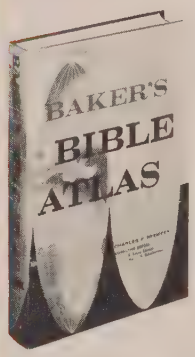

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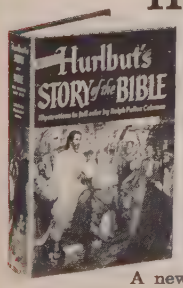

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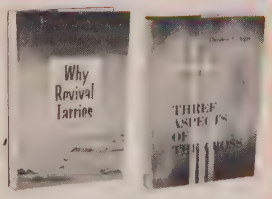

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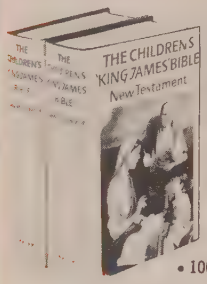

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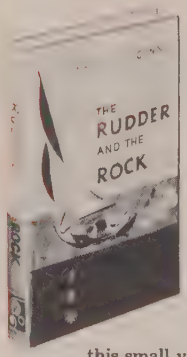

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Struggle

(Continued from page 7)

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City _____ State _____

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My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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Date: ..... Signed: X .....

GEN.-APP. 1010-4

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Bookviews

Arnold D. Ehlert, Book Editor

BIBLICAL STUDIES

JACOB BRUBAKER SMITH has given us a substantial commentary on Revelation entitled, *A Revelation of Jesus Christ* (Herald Press, 369 pp., $5.75).

Some time ago this same author published a Greek-English concordance, a work which represented almost a lifetime of study. With such a linguistic background he has given considerable attention to the textual variants in this commentary. The author passed away before it was published but the work was carried through the press by John L. Stauffer and the finishing touches were put on it by J. Otis Yoder. Merrill C. Tenney wrote the introduction.

Dr. Smith was a futurist and a premillennarian. A great deal of detailed information with respect to scriptural correlations constitutes a feature of the work. Extended footnotes and appendixes as well as a folded chart add to the value of the book.

LIVING FAITHFULLY is a devotional study in the Second Epistle of Peter. We have here a rather extensive devotional study by J. Allen Blair (Loizeaux Brothers, Inc. 256 pp., $3). The theme developed in this study is "living faithfully" and we have many of the major doctrines of redemption and the Christian life included.

The author is pastor of Calvary Presbyterian Church in Charlotte, North Carolina.

STANLEY E. ANDERSON has written a rather interesting and stimulating volume entitled *Our Dependable Bible* (Baker Book House, 248 pages, $3.95). His desire in this volume is to give the layman a reliable guide to the major problems respecting the controversies that rage around the authenticity and reliability of the Bible, a "cosmic compass" he calls it. One chapter deals with the reliability of Genesis, another with inspiration, another with archaeology. Some of the difficulties encountered are discussed in another chapter.

Quotations from a number of prominent men are cited with respect to their personal faith and satisfaction with the Bible. Each chapter is fortified with bibliographical notes.

The author is director of the correspondence department of the Northern Baptist Theological Seminary in Chicago.

ARMCHAIR TRAVEL

WHO WOULDN'T jump at the privilege of a trip through Asia? Most of us couldn't afford it but two alternatives are available to us—the motion picture and the book of travels. Nothing quite takes the place of a well written travelogue, and we have such available in *Earth's Remotest End* by J. C. Pollock (Macmillan, 320 pp., $5.95). The author is a British Christian journalist, formerly editor of *The Churchman*, and now a contributing editor of *Christianity Today*.

While serving on Mountbatten's staff in Southeast Asia during World War II he became interested in missionary work in that part of the world. The trip described in this book took him through fifteen countries, and 33,000 miles from Pakistan and India through Laos and Indonesia, the Philippines and Japan. He talked with high officials and common country people, missionaries, and non-Christians.

Particular attention is given to the conflict between Christianity and communism. With the background of a solid university and theological education, the author speaks of many things that interest the Christian. The Thomist Christians of India, religious affairs in Burma, monks in Laos, bishops in Sarawak—all come into the story. Billy Graham in writing the foreword says, "To read this book is not only to enjoy a modern-day adventure but to see Jesus Christ, the Man of Asia, crucified and risen for the peoples of that great continent. It is to get a glimpse into the personal experiences of these heroic twentieth century followers of the God-Man from Nazareth."

BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM prepared by Neal Punt. Unpaged, Baker Book House, $19.50.

There have been a number of formal systems in one or more volumes designed to provide the pastor or Christian worker with an index to materials in his library or which he has read. Some of them are elaborate and expensive. All require a set of instruction. As such go, this volume is probably the simplest and most easily useable. The cost is within reason.

Three main sections comprise the apparatus. The first is a detailed list of all the verses in the Bible, then a subject heading index, and finally a large section of "reference spaces," which

consist of quarter-page areas with room for twenty references each.

To enter material either opposite a text or opposite a subject heading, one merely writes in the number of the first open "reference space," and turns to it and enters the items, whether a book reference, magazine article, or material in a folder. When a "reference space" is filled, the next open one is indicated and references may be continued there until it is filled. The subject index contains many cross-references, along with room to write in one's own additions. A second volume of spaces may be purchased if and when needed.

Features pointed out by the publisher include the fact that it requires no register of books, no marking of books, no elaborate code, keeps all material together, and is infinitely expandable.

DIVORCE, THE CHURCH, AND REMARRIAGE by James G. Emerson, Jr. 187 pp. Westminster Press. $3.95.

Reviewed by Rev. W. Glyn Evans, pastor of the South Seventh Street Baptist Church, Springfield, Ill.

Should divorced persons remarry, upon what grounds, and should the church sanction their remarriage? This, essentially, is the problem Dr. Emerson attacks in this volume.

He begins by charging that the modern American church has assumed a cultural, environmental attitude toward divorce, rather than a biblical one. He then goes on to suggest what the biblical attitude should be: (1) the proper definition of time; (2) the *corporate aspect* of the church; and (3) the principles of "realised forgiveness."

Because the church has persistently viewed time as either linear (cause and effect) or circular (fatalistic) rather than moment by moment (existential) it has correspondingly adopted an improper attitude toward divorced persons. It tends to think that what is past affects the present and therefore looks down on divorced persons, rather than considering that life is existential, moment by moment, and what is past should be past and treated as such. This gives Dr. Emerson the freedom to treat the individuals involved as here and now, therefore subject to forgiveness and remarriage.

Further, remarriage should be considered as not merely the union of two bodies but of two lives in connection with the corporate church, for marriage, in Dr. Emerson's eyes, is mystical and spiritual as well as physical. Realizing the corporateness of marriage makes it difficult for a minister to refuse two divorced persons remarriage, especially if the third and final condition is met, "realized forgiveness."

This is the key term of the book. By it Dr. Emerson means that both the divorced persons must feel forgiveness for the guilt involved in their divorce. Furthermore the minister (representing the church) must also feel forgiveness for the general church attitude against divorced people. When all three feel forgiveness and enter into a decision to complete the marriage ceremony in good faith, realized forgiveness takes place and therefore remarriage is possible.

Evaluation: The author deals heroically with a manifestly complex problem, but his treatment does not make the problem any more simple. His liberal treatment of the concept of time, his ease by which he allows divorce, and his hazy definition of realized forgiveness, all of which he attempts to fortify by the teachings of Jesus, Paul, and Calvin, leave the reader with an unclear view and with the feeling that he has "not gotten on top of it."

COME WIND, COME WEATHER: THE PRESENT EXPERIENCE OF THE CHURCH IN CHINA by Leslie T. Lyall. 95 pp. Moody Press. Cloth $2, paperback 39c.

Reviewed by Ken Swetland, assistant to the director of NAE.

It is hard for American Christians to believe the events recorded in this book—they are so far removed from our experience. Nevertheless, such atrocities are every day occurrences wherever there is a Christian witness behind the Iron Curtain, as Mr. Lyall points out was the case in Red China.

The author's purpose is to present an "unbiased documentary" of the events surrounding the Communists' gradual control of the Church in China. Even though Mr. Lyall was an eyewitness as a missionary to many of the events he records, he has well maintained an objective report. The material in the book that is not from firsthand experience, he has gathered from other eyewitnesses and current news items coming from the communist "religious" publications in China.

Most heartbreaking is the description of stalwart, well-grounded Christians succumbing to denying their Lord under the constant pressure techniques of the Communists. It is a sober warning to America. Christians should read this book in prayerful concern for our Christian brothers in every Communist country.

MISSION TO THE HEADHUNTERS by Frank and Marie Drown. 248 pages. Harpers. $3.95.

Reviewed by Milton A. Regier, editorial assistant, Action Magazine.

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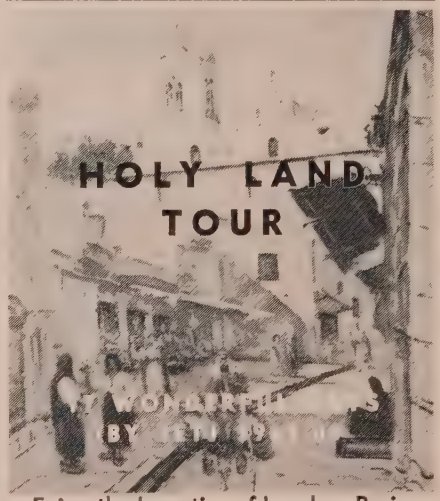

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dians in Ecuador. This book while primarily an account of missionary work among the nearby head-shrinking Jivaro Indians, is closely tied in with the work among the Aucas since the two authors were in close contact with the five missionaries who were slain by the Aucas.

In fact, Frank Drown was the one who led a ground search party into the area after radio contact with the missionaries among the Aucas was cut off. Thus, further detail is given on one of the best known missionary stories of our time. This alone makes the book highly interesting and worthwhile. At the same time it gives interesting background on the relationship between the Aucas and their more civilized neighbors, the Jivaros.

Most thrilling of all is to read how the gospel transforms a whole culture from raw heathenism to a new life of peace with God and each other. So changed, the Jivaros who once swaggered big Winchester rifles as symbols of authority later went out to reach their neighboring Atshuara tribesmen for Christ. This is a classic account of mission work today which you should not miss.

New Evangelism

(Continued from page 9)

cares. God does. We must, and we must somehow make men feel that we do.

The most observant workers of the age are absolutely certain that the church must do a great deal more for the children and youth than she has ever done. We must show larger faith in childhood conversion and greater zeal for childhood training. Scientific studies thoroughly establish the fact that the period of adolescence is the time of superlative spiritual opportunity. Then the soul looks eagerly for a new life and mates with Jesus Christ as readily as birds mate together in the springtime.

If we allow the years of youth to pass without effort we shall lose an opportunity that will never come again. It is impossible for a boy or girl to grow to maturity and remain unprejudiced. All this means that the religious education of the young must receive vastly more consideration than ever before. Our Sunday school methods and work must be so reorganized as to make discipleship the governing purpose. The teacher must be inspired to believe that his or her supreme business is to win the boys and girls to an open stand for Jesus Christ. Out of my experience I am convinced that any dedicated Sunday school teacher, who lives for it, can win the majority of his or her class to Christ and the church inside of one year.

Special services are also necessary. A full scale evangelistic campaign should be held in every church at least once a year. Twice a year would be better. City-wide campaigns should not be neglected either. I do not care what you call these services — "mission," "crusade for Christ," or anything. Call them what you will, but have the real thing.

Swing the church and the churches into line for revival. Clear the decks for it. Pray for it. Sacrifice and work for it. Advertise it. Believe in it. Let God lead. Get out of ruts. Treat the people honestly. Avoid tricks. Work as though everything depended on you and something will happen.

There is not a church in the land that will not respond in good measure to a sane program for a gospel campaign. Such meetings ought to be held regularly. Hold them in your own way. Then let the church stand by and see the results of God's blessing upon His work.

Alive, up-to-date, wide-awake, readers of this article will readily think of a hundred other means that can be used to bring men to God. Life will make its own molds and create its own machinery. The thing that we need to remember is that methods have divine sanction only so long as they secure results. You are bound to win men to Jesus Christ, but you are not bound to do it any special way. You are duty bound to reap the golden harvest, but you are not bound to use anybody else's machinery to do the job. If the old machinery is outdated and won't work in your field, be brave enough to throw it away and invent new machinery that will.

Be afraid of nothing except disloyalty to the Lord of the harvest. The fields are white unto harvest. You must reap them in some way. It is better to use any machinery than to see the grain rot while you sigh for the dear old times that will never come back, and never ought to come back again. Choose for your motto this day as the great vastness of human need arises before you:

"I will find or make a way through this forest to the victory and glory beyond."

May God grant us all this additional grace for His dear Son's sake.

Evangelical Newsfront

Construction Begins on New NAE Building

GROUND HAS BEEN broken and construction has begun on the new headquarters building for the National Association of Evangelicals in Wheaton. Participating in a special groundbreaking ceremony on October 4 were members of the NAE national office staff, board members and friends.

At that time Rev. Forrest Gearhart, representing Wheaton area pastors, extended his best wishes to NAE in this new project. Dr. E. C. Dyrness took part as a representative of the National Association of Christian Schools and Dr. Robert A. Cook, the first vice president of NAE, spoke on the spiritual significance of this forward step. Mr. Carl Gundersen, a member of the NAE board and general contractor for the project, turned the first shovel of ground for the new building.

The new building is located on the north side of Wheaton and is immediately adjacent to the new headquarters building of Youth For Christ International. It is of simple, but attractive and modern bilevel design. All printing, mailing, business and service facilities will be located on the first floor while the administrative, editorial, and secretarial offices will be on the upper level.

The total cost of the project is expected to be about $100,000 of which approximately one third has been raised in cash and pledges according to Dr. George L. Ford, executive director of NAE. "The decision to build this fall," he said, "was made because of the necessity of moving out of the present quarters and the fact that it was more economical to build than to rent adequate space for our needs. Mr. Gundersen, our builder, expects to have the building ready by early next year when we must vacate our present quarters."

Participating in the recent ground breaking ceremony for the new NAE headquarters building are (l. to r.) Dr. Robert A. Cook, first vice president of NAE, Dr. E. C. Dyrness, president of the National Association of Christian Schools, Mr. Carl Gundersen, NAE treasurer and general contractor for the building, Dr. George L. Ford, executive director of NAE, and Rev. Forrest Gearhart, vice president of the Wheaton Ministerial Association.

Washington Seminar Set

A SEMINAR ON government service for Christian college students will be held in Washington, D. C. early next year. It is being sponsored by the Washington office of the National Association of Evangelicals and will be led by Dr. Clyde W. Taylor, NAE seretary of public affairs.

The annual event is open to Christian college students who maintain a high scholastic record and are interested in a possible career in government service. During this event they will be able to see the White House and talk with members of the presidential staff, see Congress in session and visit various government offices and departments in which they might like to serve. Discussions are also held on the opportunities of Christian service in government work.

Enrollment is limited to a total of 120 and a maximum of ten students from one school. Full information may be obtained by writing to NAE Office of Public Affairs, 1405 G. Street N. W., Washington 5, D. C.

evangelism

Philadelphia Crusade Goes on TV

BILLY GRAHAM'S late summer evangelistic crusade in Philadelphia which ended with a huge rally attended by 90,000 persons in the Philadelphia Stadium has gone on to cover the nation by TV. Eight meetings of that campaign were recorded on video tape and then released on selected TV stations in all parts of the country on eight consecutive nights to a potential audience of about 85 per cent of the US population.

Walter F. Bennett of Chicago who heads the advertising agency which made all TV arrangements said "that something like this has never been done in TV history. All of these telecasts were aired during choice evening viewing hours. As a result many network programs were cancelled and many others had to be rearranged." He said this special effort was being paid for by contributions and that there was an excellent response from viewers of the Graham TV programs."

In Philadelphia itself the crusade meetings were attended by nearly 630,000 persons in 26 mass meetings with 16,244 making decisions for Christ. One highlight of the campaign was the response of teen-agers to the gospel. During a special youth night service an audience of 35,000 sat through a drenching rain and rejected an offer by Dr. Graham to cut short his service because of the rain. On the same evening the Philadelphia Phillies suspended play for 62 minutes because of the rain.

The crusade was supported by at least 1,200 churches in a hundred mile radius of Philadelphia. It also involved the largest group of volunteers to help

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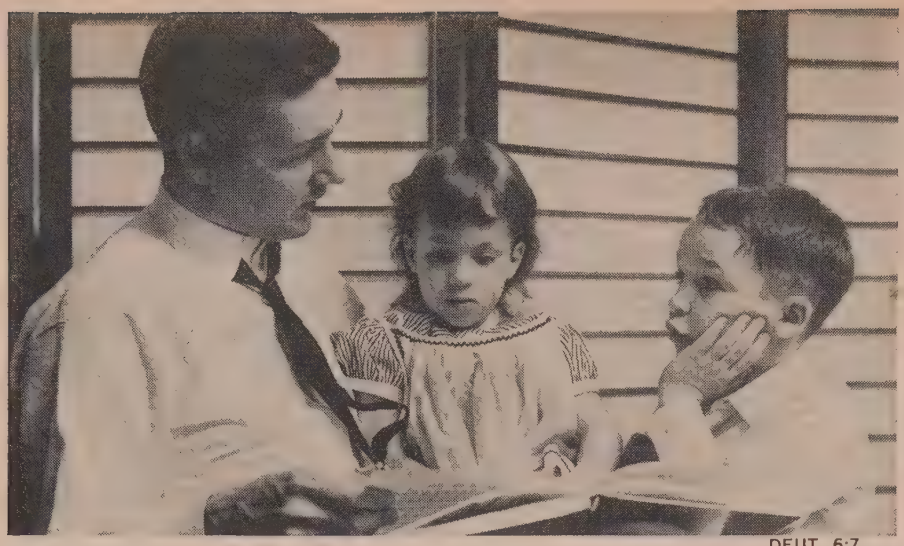

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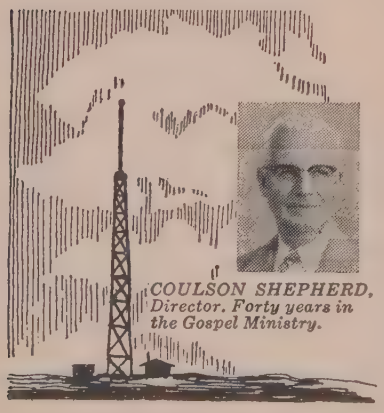

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in any Graham crusade so far—5,000 counselors, 4,000 ushers and a choir of 3,500. Press coverage in the local papers was also very excellent in that they gave extensive coverage to the sermons.

Dr. Graham's next major campaign will be held in Chicago early next summer. He will also travel extensively in Latin America in the next year.

world-wide

Greek Minister Wins Lawsuit

IN A HISTORIC DECISION affecting Protestants in Greece, a three judge criminal court in Chalkis, Greece, ruled unanimously that Protestant clergymen in this predominantly Orthodox country have the legal right to use the title of "Reverend." This lawsuit had been filed against Rev. Spiros Zodhiates, general secretary of the American Mission to Greeks, by Orthodox authorities because he had used the title of "Reverend" in newspaper ads. The Orthodox Church contended that only one of their priests was eligible to use such a title.

Mr. Zodhiates is an ordained Baptist minister working among the Greeks and has long been under attack from the Orthodox church. He was described by them as "an arch-heretic and nationally dangerous because of his printed gospel messages which appeared in newspapers all over Greece. A court statement against him declared that "Protestantism is as great a threat to Greece as communism."

"Freedom can have no geographical bounds," said Mr. Zodhiates in his own defense, "It is a shameful thing for a representative of the Greek Orthodox which is a full member of the World Council of Churches, to be permitted both by the church and the court to equate atheistic communism with Protestant Christianity." He also pointed out that his mission had given over a million dollars in cash and relief goods for the relief of needy Greeks and that he had been honored by the Greek Red Cross for his efforts on behalf of needy Greek children and other destitutes.

The response to this stirring appeal for freedom was such that the prosecuting attorney rose to tell the court that he agreed with the minister's statements and that it was the judges' duty "not to yield to any pressure and to pronounce a just verdict which demanded the acquittal of the accused."

This dismissal of the charges against Mr. Zodhiates ended a two-year old case against him. He had originally been given a 45 day prison sentence by a lower court. Appeals on it had to wait because of his absence until he could face the higher court for this decision.

Evangelism in Rome

A HIGHLY SUCCESSFUL evangelistic campaign was held in Rome, Italy, last July and August by an American evangelist from the Assemblies of God. The first half of the five week effort was held in a large theater and the last half in local Assemblies of God churches. Hundreds professed conversion and more than a hundred thousand copies of the gospel of St. John

and Bible courses for converts were distributed to those who attended the meetings.

The evangelist was the Rev. Harold Herman of Los Angeles who is conducting other campaigns in Europe at this time. He was a former news writer and picture editor for Columbia Pictures in Hollywood and served on General MacArthur's staff in the Pacific during World War II. He was converted in 1947 and entered the ministry a year later.

"The entire city was stirred," said observers in Rome. Newsreel cameramen photographed highlights of the services which were then shown in theaters in Rome and all over Italy. Daily newspapers carried stories of the unprecedented effort. There was no opposition to the meetings and it was possible to put up display posters, distribute handbills and to use a sound car throughout the city.

Assemblies of God pastors in the Rome area reported an increase in attendance following the meetings. This denomination has 530 churches in Italy and 50 outstations with 80,000 adherents. They also have a Bible school in Rome with an enrollment of 35 students under national leadership. Assisting in this work are two missionaries from America.

denominations

Four-Way Lutheran Merger

A FOUR-WAY MERGER of Lutheran denominations took place early in September to form the new three million member Lutheran Church in America. Joining to form the new denomination were the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church or Suomi Synod and the United Lutheran Church in America.

This final action took place in Minneapolis as representatives from the four church bodies completed their fifth year of merger negotiations. The first meeting of the new denomination will take place next June in Detroit.

Begin New Mission Society

THE LAUNCHING of a new home and foreign mission society by the Conservative Baptist Fellowship has met with varied reaction among Conservative Baptist leaders. Some have termed the move as "divisive and competitive" while others say it will only comple-

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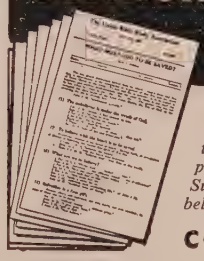

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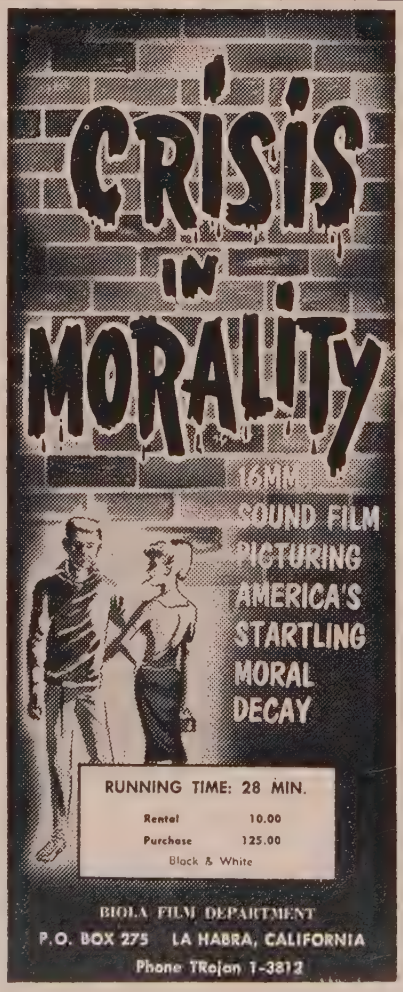

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ment the present missionary program of the movement.

Announcement of the plans for the new society was made in Chicago on September 15 by the CBF. A spokesman said this action had been requested by numerous pastoral leaders and independent missionaries. Some dissatisfaction with the policies of the Conservative Baptist Foreign Missions Society and the Conservative Baptist Home Missions Society was also given as a factor. The new society will emphasize premillennialism, the New Testament concept of the local church and a policy of separation from any group or agency that is connected with the ecumenical movement.

Dr. Vincent Brushwyler, general director of CBFMS, said he didn't see a need for a new group since his society is "biblically sound, is committed to the premillennial view of the Lord's return and is separated by its doctrinal statement from theological liberalism." Dr. Rufus Jones, general director of CBHMS, thought that those who wanted a new mission society "should be able to find other Baptist mission agencies already existing that share their ideology, such as the Association of Baptists for World Evangelism and Baptist Mid-Missions."

Leaders of the CBF said the formation of their new group was in response to a request from the Conservative Baptist Association of Colorado. However, Dr. Lee Long, general director of the Colorado CBA, stated that the resolution on which the CBF acted was being reconsidered by their state council meeting last month.

Rev. James Stuart, president of the Conservative Baptist Association of America, said the formation of a new mission came as "news to him" though he knew it was contemplated. He also foresaw problems if the new group would seek official recognition from the CBA.

In Minneapolis, Minn., Dr. Richard Clearwaters, a member of the CBF board, commented that the new society would be a "member of the Conservative Baptist family and not competitive or divisive, but optional."

In Chicago, Dr. Bryce Augsburger, who was named as head of the provisional committee which will receive funds, investigate fields and interview candidates, said that the effect of the new society will be to "establish a new outlet for missionary work for our churches." He indicated that the new group would most likely begin its activity in Japan and Korea where they are already in contact with national church leaders.

The Conservative Baptist movement is composed of independent societies with no organic relationship to each other, due to the movement's aversion to a centralized denominational control and the emphasis on local church autonomy.

Free Will Baptist Group Formed

SIXTY-ONE DELEGATES at the 49th annual convention of the North Carolina State Association of Original Free Will Baptists walked out of the assembly which was held at Mt. Olive, N. C., and formed another state association. This action resulted from controversy among the church officials when the dissenting delegates refused to accept a "statement of faith and discipline" at the convention. This dispute arose out of earlier action by the

National Association of Free Will Baptists in which five officers in it from North Carolina were removed from office because of their endorsement of connectional church government.

The new state organization, to be known as the Conservative Fellowship of the North Carolina State Convention of the Original Free Will Baptists, claims it represents an estimated 18,000 of the 40,000 Original Free Will Baptists in the state. The Rev. Frank Davenport of Goldsboro was elected moderator.

missions

Asian Churches Send out Workers

THE YOUNG CHRISTIAN churches of Asia which have been established by the work of many Christian missionaries from the West over the past two hundred years are now beginning to send out workers to nations other than their own. A survey by Kenny Joseph of the Japanese Evangelical Overseas Mission reveals that workers from Asian churches have gone into 22 other countries.

The 190 year-old Mar Thoma church of India which has long been working on its own Malabar area has now sent out workers, including medical teams, to other locations and is providing for their entire support. Recently a native of Ceylon was sent to Nigeria to do work there. The vigorous church in Korea recently sent two ministers and their families to Thailand while others from that country are at work in Formosa, Mexico and other countries. Churches in the Philippines have sent workers to Thailand, Indonesia, Iran, Korea, Ethiopia and Turkey.

Swedes Expelled from Congo

SOME ONE HUNDRED Swedish Protestant missionaries at work in the Republic of Congo (the former French Congo) were ordered expelled from that country by a presidential order. This action was taken in reprisal for Swedish participation in the United Nations action against Moise Tshombe in Katanga.

According to Stockholm Radio which carried the report representatives from the Swedish government tried to intervene, but the talks had proved fruitless and the missionaries were preparing to leave.

Mission Brings Students to US

THE CONGO INLAND MISSION which has worked in the Congo for over fifty years has just brought over three Congolese teachers and their families for a period of study in the United States. These men all held teaching certificates in the Congo and were engaged in educational work.

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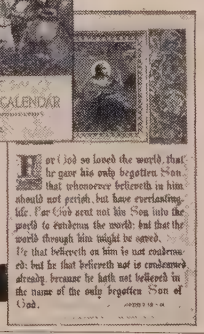

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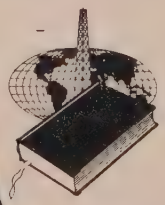

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the National Christian Council of Kenya. It recommended that churches should train a more highly educated ministry to meet this need.

It was stated that those educated people remaining did so only because "they go to a church with a European minister or obtain spiritual help from Christian schools where so many Europeans are working. A comparison was made with the Catholic church which has a number of seminaries in East Africa while Protestants do not generally have the same standard of education.

The number of Africans getting a higher education has increased more than ten times in the last decade, stated the article. It challenged the Protestant church to meet this rate of growth to improve its standards.

education

Educational Briefs

TRINITY THEOLOGICAL SEMINARY, an Evangelical Free Church School in Chicago, has been moved to a new campus in Bannockburn, on the northwest side of the city. The forty students are housed in buildings on the former country estate. A $3 million expansion program to build facilities for Trinity College is now underway. The college is expected to move to the new campus in the next two or three years.

THE LUTHERAN BIBLE INSTITUTE of Minneapolis, Minn., also opened its new year on a new campus in suburban Golden Valley. Three buildings have been completed at a cost of nearly $2 million to accommodate 300 students. Some of the students are still staying in dorms in downtown Minneapolis until new facilities are complete. The LBI is an inter-synodical Lutheran school which draws students from many Lutheran denominations.

ENROLLMENT AT Grace Bible Institute, Omaha, Nebr., has reached a new high of 359 students from 26 states and six foreign countries. The school is now building a new men's dorm which is to be ready at the end of this year.

FULLER THEOLOGICAL SEMINARY in Pasadena, Calif., has begun the construction of a new half million dollar library. This was made possible through a grant of $100,000 from the estate of Mrs. Amelie Mc Alister Upshur of San Marino. The new building houses the Wilbur M. Smith collection of books and the school's 56,000 volumes. Student enrollment at Fuller continues at the present capacity of 300 students.

OPEN BIBLE COLLEGE in Des Moines, Ia., has purchased a ten acre plot near the downtown area as the site for a new campus. Construction will begin early next year and the school is expected to move to the new campus next fall. The present facilities have already been sold and are being leased temporarily.

News in Brief

Students Withdrawn from School: Sixty-three Mennonite pupils in the first six grades in Lancaster, Pa., were withdrawn from the public schools and put into private one room schools "because of too much atheism" in the public schools. A Mennonite leader in explaining the action said "everything is turning to unbelief. There's too much science studying . . . studying about going to the moon. Nobody in our group is going to the moon. If others want to go, let them go and help themselves. We don't care what our children learn about the moon as long as it's common sense."

Many Religions Are Blessing: The existence of many different religions in the world is a blessing according to Dr. Arnold Toynbee, famed British historian. He explained that it provides spiritual food for a range of types that cannot find all their food in a single religion. Science, he says, has made it possible for each of us to have a religion which is best suited for us.

Radio Mission Moves to Florida: The World Radio Missionary Fellowship which operates HCJB in Ecuador and other mission enterprises is now located in Miami, Fla. Officials said this move from Talcottville, Conn., will facilitate the sending of missionaries and materials to their mission posts in South America.

Soviets Convict Four Pentecostalists: Four Pentecostalist leaders in the Ural mountain region of Russia have been convicted on charges of engaging in activities "hostile to humanity." It was testified that the use of a common communion cup was unhygienic, that baptism in winter induced tuberculosis and that their religious fanaticism caused mental illness. Children of these sect members were taken away from them for "retraining."

Moslems Object to Reformed Church Book: Some 12,000 Moslems met in Capetown, South Africa, to denounce a booklet put out by the Dutch Reformed Church which they said had false and degrading accusations in it. They asked authorities to ban the book from the country because it was an "abuse of the faith of others." They also denied that Islam is confined to backward countries and stated that Moslem nations were backward only because of long years of imperial domination.

Magazine Celebrates 100 Years: The Sunday School World, a monthly which is published by the American Sunday School Union, is now celebrating its 100th anniversary. It is one of the oldest magazines carrying the International Sunday School lessons. The ASSU is a pioneer agency in rural Sunday school work and in the use and production of story papers for Sunday school.

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Two members of the Christian Medical Society's board of directors have been appointed by President Kennedy to serve overseas on the staff of ICA, the International Cooperation Administration. They are **Dr. Edwin W. Brown** of Boston who will teach in a medical school in Hyderabad, India, and **Dr. John S. Hyde** of Oak Park, Ill., who will serve with a medical mobile unit in the Chad region of the Central African Republic (formerly French West Africa).

Rev. F. Wildon Colbaugh, a former staff member of the Pentecostal Evangel, has been named as the publicity director for Revival Time, the Assemblies of God national radio broadcast. He will be in charge of all promotion for the radio program and prepare materials for its use overseas.

Recently installed as the new Archbishop of York in England was **Dr. Frederick Donald Coggan,** the former bishop of Bradford. Now the second highest clergyman in the Church of England, he succeeds **Dr. Arthur M. Ramsey** who was elevated to Archbishop of Canterbury.

Newly appointed to the crusade staff of Youth for Christ International was **Rev. William Brower** of Lansing, Mich. He has been a pastor in Michigan for the past fifteen years and served as chaplain for the state legislature.

Dr. Ralph W. Sockman, famed pastor of Christ Church (Methodist) in New York, announced his retirement at the end of this year. He has served in that pastorate for 44 years and is well known as a radio preacher on "National Radio Pulpit" on which he has served as speaker for the last thirty years.

Warren Wiersbe, the editor of Youth for Christ Magazine, has resigned that post to become an associate pastor of Calvary Baptist Church in Covington, Ky. He is the author of several books and booklets and was a pastor before joining the YFC staff in 1957. In his new post he will supervise Christian education, youth activities and share pastoral duties.

Bobby Richardson, second baseman with the New York Yankees baseball team, was honored recently by the National Conference of Christians and Jews for his contributions to the field of brotherhood. He frequently speaks to men's and boys' groups about what Christ means to him as an athlete. His testimony has also been published in tract form by the American Tract Society.

Rev. Gerald B. Smith, former religion editor for the Pioneer Press and Dispatch of St. Paul, Minn., has been given the post of director of public relations and creative writing for the Christian and Missionary Alliance in New York. He has served several pastorates in addition to his work as a newspaper man.

record reviews

■ ONE OF THE first releases under the new "Heart Warming Records' label is a vigorous, spirited album called *Sing with the Tennesseans* (LPHF 1705). Featured is a young quartet singing—and doing it exceptionally well—in the Southern style. The new label is produced by our good friend in Nashville, John T. Benson, who has been in the music business for years.

He Knows How Much We Can Bear, I Have But One Song, Each Step I Take, I Want to Be Like My Lord, House of Gold, Only a Look, You Must Have That True Religion, The Circle of His Love, The Last Mile of the Way, Yield Not to Temptation, Longing for Home, Ain't Nobody Knows.

■ THIS COLUMN has reviewed all of Ed Lyman's records since he began his recording career and with each succeeding album he seems to have achieved a new degree of quality. His latest is on the Supreme label, *The Golden Voice of Sacred Song* (SM-1005). His classical tenor voice does wonderful things to such songs as "Holy Art Thou" (Largo from Handel's *Xerxes*) and "O What a Day."

I Have a Song Within My Heart, Linger a Moment, There Is No Greater Love, Holy Is What the Angels Sing, Wondrous Love, Holy Art Thou, So Great Salvation, How Lovely Are Thy Dwellings, Go Down Moses, Lonely Road, Christ Is All, O What a Day.

■ WHEN BILLY GRAHAM was in Indianapolis in 1959, a giant Schulmerich carillon and harp instrument was assembled especially for the campaign. Brought in to play this extraordinary instrument was a master of the keyboard, Lorin Whitney. Christian Faith has recently released a recording of his music which was made during the crusade, *Lorin Whitney, Chimes* (1407). The harp effect is unusual and pleasing.

Sweet Hour of Prayer, Only Trust Him, What a Friend, My Faith Looks Up to Thee, My Jesus I Love Thee, My Hope Is Built, 'Tis the Blessed Hour of Prayer, Rock of Ages, Jesus Lover of My Soul, Glory to His Name, Come Thou Fount, Majestic Sweetness Sits Enthroned, Faith of Our Fathers, Fairest Lord Jesus.

■ THE MINISTRY of gospel music has been greatly enriched by professional entertainers who found Christ as Saviour. A case in point is Bill and Jean Bradway, both accomplished guitarists who were converted in 1955. Christian Faith has just released a fine album by this talented couple, *Gospel Hawaiianaires* (1311).

The Haven of Rest, In the Garden, Stand Up for Jesus, The Old Rugged Cross, Ivory Palaces, Whispering Hope, God Will Take Care of You, Onward Christian Soldiers, What a Friend, Just As I Am.

■ IF YOU'VE NEVER attended an "All-Night Gospel Sing," you can now bring one into your living room just by getting the new RCA Victor album, *Through the States with the Statesmen and Hovie Lister* (LPM-2351). This was recorded live at one of the quartet's Chicago concerts, and while this just isn't this reviewer's "cup of tea," even he couldn't resist a little toe-tapping while listening. Your reaction will depend on your own taste.

Just a Little While, It's So Wonderful, Love Is Why, Sorry I Never Knew You, I Believe in the Old Time Way, Little Joe's Prayer, Happy Am I, Our Debts Will Be Paid, Have You Tried the Lord Today? I Believe in the Man in the Sky, He's Not Disappointed in Me, When the Morning Comes.

■ NICE BACKGROUND music for reading or something is provided by Merrill Dunlop as he plays the organ on a recent Zondervan release, *A Song of Joy* (ZLP-577). Not spectacular, but listenable.

A Song of Joy, Whispering Hope, O Rose of Sharon, Swing Low Sweet Chariot, Heaven Must Be Wonderful, O God Our Help in Ages Past, They Are Waiting, The Great Physician, Wonderful Marvelous Yet True, When They Ring Those Golden Bells, Because He Loved Me, The Holy City.

■ ALL THE enthusiasm of a Youth for Christ rally is found in a new Corner Stone Records release, *YFC . . . Men with a Song* (YFC 751-LP). Thurlow Spurr directs a group of YFC leaders in this album which features the exciting arrangements of Harold DeCou, Corner Stone has scored well with this one.

We Are Men with a Song, Bring Them In, Room at the Cross, Jesus Paid It All, More Time Alone, Fairest Lord Jesus, Every Moment of Every Day, Joshua, O Happy Day, Thank You Jesus, Wonderful Words of Life, Jesus I Come.

■ BARBARA SPEAKS has a rich and vibrant contralto voice which is presented in a warmly spiritual album, *My Saviour's Love* (ZLP-570), a Zondervan release. She is accompanied by Leroy Urseth and Charles Magnuson, and joined by a tastefully blending chorale.

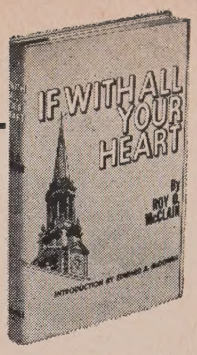
There Is No Greater Love, My Saviour's Love, Be Still My Soul, O For a Thousand Tongues, Tell Jesus, Why?, In the Image of God, Jesus Led Me All the Way, Day By Day, O Love That Will Not Let Me Go, In His Presence, My Debt of Love.

■ YOU JUST CAN'T get more singable music than that sung by the Revival-time Radio Choir and their latest production for Word Records, *Let Everybody Sing,* (WST-8077-LP) is no exception. It also has variety and a good spiritual quality, which seems to be the trademark of this group.

Nothing But the Blood, Holy Ghost with Light Divine, By My Spirit, Whiter Than Snow, In the Garden, So Great Is His Love, There's a Great Day Coming, When I Prayed Last Night, I've Been With Jesus, For All My Sins, Since He Took My Sins Away, O What a Friend, He Cares.

■ THE RICH, smooth bass voice of George Beverly Shea must be familiar in every Christian household. He is a prolific recorder for RCA Victor, but the combination of artist, selection, (great hymns), instrument (Artisan Organ) and background (Victor Voices and orchestra) makes his latest, *Hymns That Have Lived a Hundred Years* (LPM-2348), one of his best.

Stand Up for Jesus, Holy Holy Holy, God Moves in a Mysterious Way, Rock of Ages, Flee As a Bird, Fairest Lord Jesus, The Spacious Firmament, Nearer My God to Thee, O Sacred Head Now Wounded, My Faith Looks Up to Thee, Abide with Me, Sun of My Soul.



The rewards of total Christian commitment

IF WITH ALL YOUR HEART

ROY O. McCLAIN

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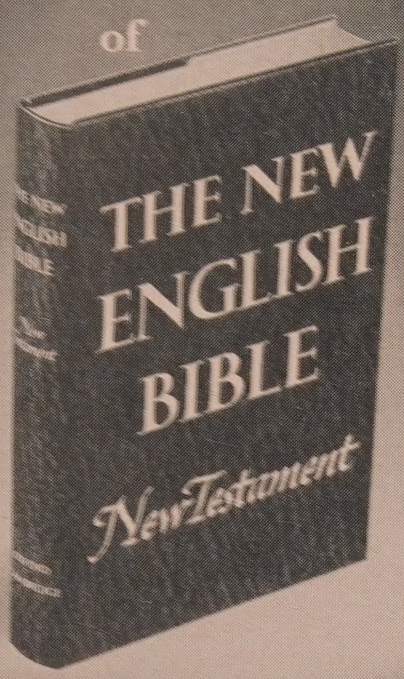

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

Does the Sunday school have an answer to juvenile delinquency?

Recently it was my privilege to have a conference with Mr. J. Edgar Hoover at his office in Washington, D. C. He stated again, as he has repeatedly, that the Sunday school does have an answer. The answer is not so much one of correction, as one of prevention. The Sunday school is a far more positive force to build character for the prevention of delinquency than a corrective force. The reason for this seems obvious. Once a life of crime has been started, it is difficult—and often impossible—to reach the individual in order to establish a contact. In addition, there is the problem of getting him into a changed environment—either because of himself, or because of the people in the church.

What are some of the causes of delinquency?

Someone has said that a delinquent is someone acting like his parents—and too many times that's true. One reason that Mr. Hoover has been such a stalwart defender of the Sunday school is because he believes that the Christian home is a builder of character. When rightly used, the church and the Sunday school are Christian home builders.

Broken homes and divorce are great causes of delinquency. Delinquency often begins when a child feels that it doesn't make any difference to his parents what he does. Children in trouble have been known to say, "I wish that my folks cared what time I got in . . . they don't care if I ever come home." Selfish and indifferent parents who neglect their children and are not concerned about where they are, what they're doing or what they read are certainly causes of juvenile delinquency. The Sunday school's answer to delinquency begins with a concern for the homes in the community through which mothers and fathers can be reached for Christ.

Ed Crawford, a probation officer in Georgia, states that alcohol is the cause of many family problems. He also says that children are easily led to Sunday school—or to crime. Parents who *send* their children to Sunday school rather than *take* them to Sunday school are a part of this problem—not its solution.

In summary, the answer to juvenile delinquency consists of love and affection of Christian parents for their children, discipline, instruction and correction—all of the elements that go to make up a Christian home. The church and the Sunday school must take the lead in teaching the people of the church what it means to have a Christian home—the great answer to delinquency of juveniles and adults.

Re-ACTION

COMMENTS FROM READERS

More on Translations

To the Editor:

The September issue should be worth $5.00 of inflated money. I refer especially to the articles on translations of the Bible.

R. V. Beardslee
Owasso, Mich.

To the Editor:

We do not need any new translations, only in every Christian life there is a need for transformation. As I go about the country, I see a coldness among God's people.

Edmond Engelhardt
Plymouth, Ind.

To the Editor:

Both the articles on Bible translations in your September issue were a disappointment to me for three reasons. First, our theologians should not be wasting their time deciding which translation is best or whether we need a new one when the world is passing through such a crucial period of history. Theologians and laymen alike should be trying to reach the unsaved.

Secondly, since millions have never yet had the Bible translated into their own tongue, let's be more concerned about getting the Word of God to them.

Mrs. Claudia H. Steele
Philadelphia, Pa.

Likes Editorial Emphasis

To the Editor:

I wish to express my appreciation to NAE and *Action* for the stand taken on the greatest issue of our day, the Communist threat to our nation's survival. We who know the salvation offered in Christ and believe His words that we are to love our neighbor and carry the gospel to the ends of the earth, realize that we show no love by allowing our neighbor to be engulfed by atheism and slavery and thereby permit the door to evangelical witness and instruction to be closed.

Vernoy A. Reihmer, M.D.
Anaheim, Calif.

Likes the WCC Series

To the Editor:

Enclosed is my check for a two-year gift subscription. I would like for you to start the subscription with the issue which begins the appraisal of the World Council of Churches.

Dr. Murch gives his information in a fine Christian spirit, and yet in a strong manner.

Mrs. C. S. Roddy
Pasadena, Calif.

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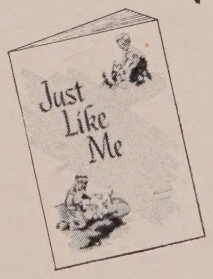

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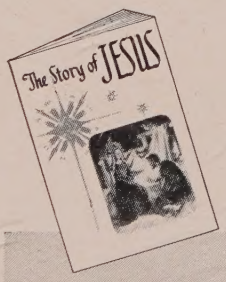

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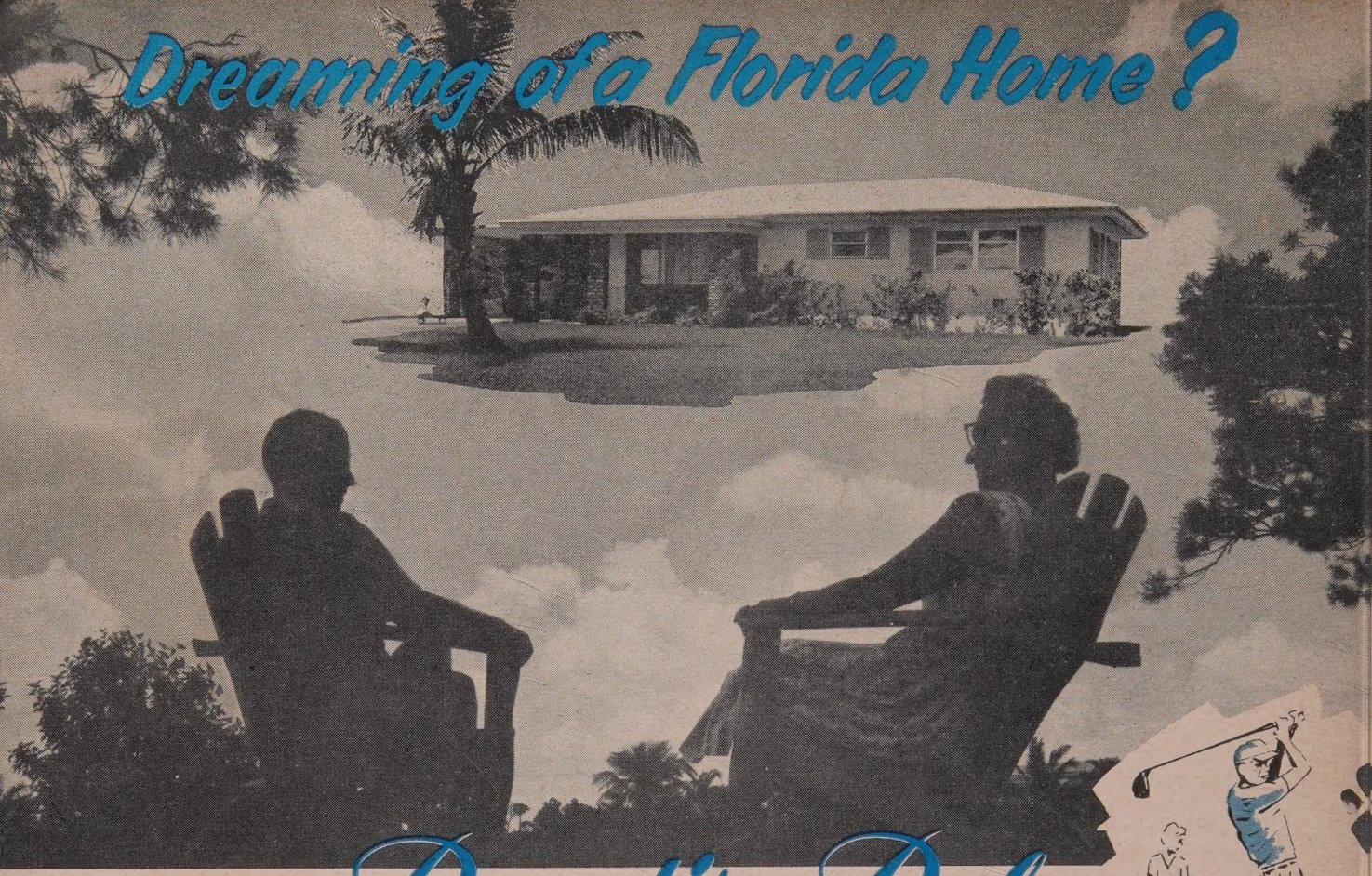

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